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THEOLOGICAL SEMINARY



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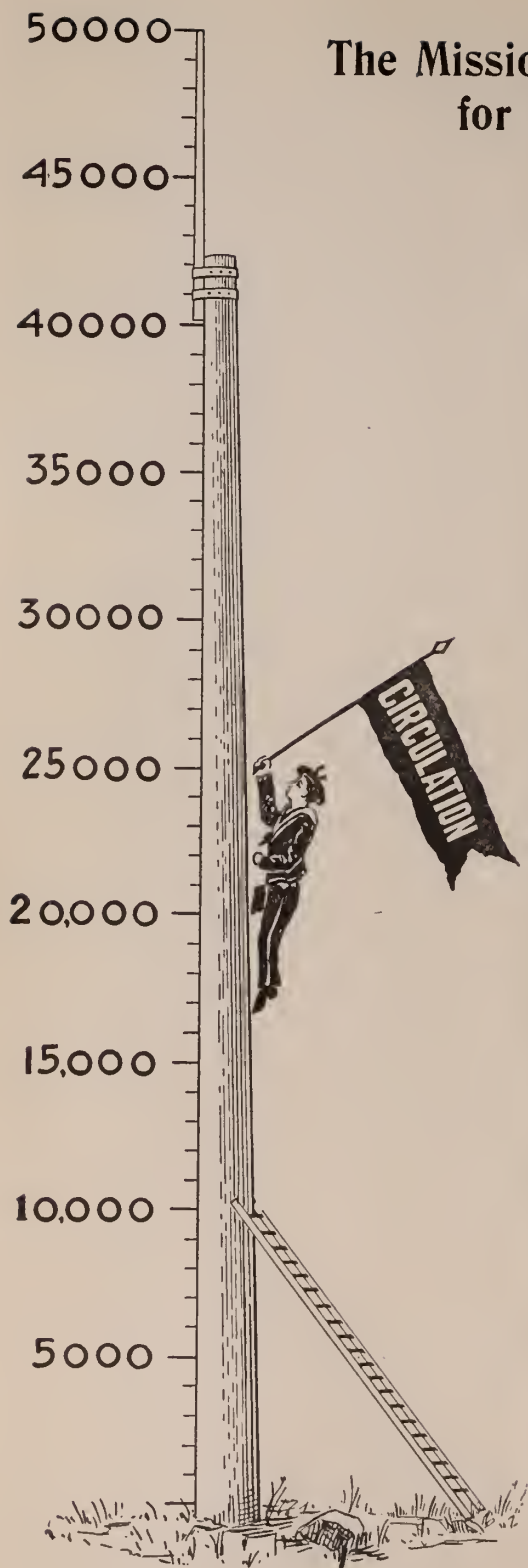
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The Missionary Survey's Campaign for 50,000 Subscribers



JACK MOVES UPWARD

Jack has placed his pennant at the 25,000 mark—just half way to the goal. As this is written on the 10th day of December, he, of course, cannot tell what came to his stocking for Christmas. Maybe there will be some good news to tell in the next issue; at any rate, he is very hopeful. In fact, when yesterday's mail brought in 184 renewals and 89 new subscriptions, his heart gave a leap—it made as if to go up the pole without him—for it began to look like responses were really coming to his Christmas appeal.

If you should want to start the New Year right
And need an earnest friend to give you light,
Let Jack shed on your pathway,
The truth as to the right way,
And subscriptions hunt for him with all your
might.

If you would with your day be full' content,
Because you know your time has been well
spent,
See to it you invest it
Where nothing can contest it,
And Jack will get subscriptions you have sent.

THE MISSIONARY SURVEY

W. C. SMITH MANAGING EDITOR

Volume II.

JANUARY, 1913

Number 3.

Published monthly by the Presbyterian Committee of Publication,
212-214 North Sixth Street,
Richmond, Virginia

EDITORIAL

Single subscriptions 75 cents a year; in clubs of five or more, 50 cents. Entered as second-class matter November 1, 1911, at the post-office at Richmond, Va., under the act of March 3, 1877.

THE MEMPHIS CONVENTION

THE General Assembly at Bristol last spring ordered the holding of a Convention in the interest of Home Missions. Two great conventions had been held by the Laymen's Missionary Movement, greatly increasing knowledge of and interest in Foreign Missions. As one result of these two big conventions, the rank and file of our Church membership—particularly the men—are far better informed upon and more interested in Missions than ever before.

The General Assembly instructed the Executive Committee of Home Missions to enlist the Laymen's Missionary Movement in the setting up of another general Convention—this time to be devoted to that great branch of the Church's work called Home Missions. The Committee not only invited the Laymen's Movement to assist in this enterprise, but recognizing their skill in organization and thorough-going methods of setting up and carrying out the program of large meetings like this, practically turned over to them the making of all arrangements and supervision of the Convention. Therefore, we have the announcement of the Third General Convention of the Laymen's Missionary Movement to be held at Memphis, Tenn., February 18th-20th, 1913.

The program is given on the following page. It is nearly complete, there remaining only two addresses to be assigned. A glance at this program is sufficient to show what is in store for those who attend the Convention. As an educational event in the Church's home activities and opportunities it

promises to be immense. It would be difficult to estimate what this Convention will mean in the broadening of vision and inspiration to larger things and more thorough work for our Church in the South and Southwest. It will perhaps be the largest assemblage of men ever held in the South in the interest of one denomination's work. The majority of our pastors and laymen will be quick to see in the plans for the Convention a great spiritual feast and three days of practical instruction which will make for quickened interest and increased efficiency.

The aim of the Convention is to unfold to our people a vision of the unprecedented opportunity for Christian service in the garden spot of America—to sound out God's call to the men of the South to open their eyes and put forth their hand to a task lying close by—a grand work in a great land, and for the greatest of all kingdoms.

Memphis has been wisely chosen as the Convention City. It stands on middle ground between the Southwestern and Eastern Synods; it is accessible by many railway systems, and the greatest of all inland waterways; it is the home of three thousand or more Presbyterians who, through their representatives, have extended to the Convention a most enthusiastic welcome. It is the home of some of the distinguished leaders of our Church and of other denominations, as well; indeed, there seems at present nothing lacking to make the setting of the notable event in every way auspicious and complete.

PROVISIONAL PROGRAM

OPENING.

TUESDAY AFTERNOON.

Address of Welcome—Rev. A. B. Curry, D. D., Memphis, Tenn.

Response to Address of Welcome—Wm. J. Martin, President of Davidson College, Davidson, N. C.

FACING THE FACTS.

With Relation to Assembly's Home Missions—Rev. Homer McMillan, D. D., Atlanta, Ga.

With Relation to Synodical and Presbyterian Home Missions—Rev. J. E. Booker, D. D., Farnville, Va.

With Relation to Pioneer Sunday-School Work—Rev. A. L. Phillips, D. D., Richmond, Va.

TUESDAY NIGHT.

1. The Holy Spirit and Evangelism—Rev. J. S. Lyons, D. D., Louisville, Ky.

2. The Missionary Education Movement in Home Missions—Mr. Harry Wade Hicks, General Secretary, New York, N. Y.

3. The Progress Attained in Federation—Mr. J. E. McAfee, Secretary Presbyterian Board Home Missions, New York.

WEDNESDAY MORNING.

EXISTING CONDITIONS WHICH CONSTITUTE NATIONAL PERILS.

The Vacant Country Church—Mr. E. C. Branson, Athens, Ga.

Roman Catholicism a Menace—Juan Ortiz Gonzales, Richmond, Va.

Immigrants and Aliens—Rev. S. L. Morris, D. D.

The Negro—W. F. Stephenson, Cheraw, S. C.

The City—Stuart Roberts, M. D., Atlanta.

WEDNESDAY AFTERNOON.

EXISTING FORCES WHICH CONSTITUTE NATIONAL DEFENSES.

The Country Church a National Defense—Mr. W. C. Smith, Richmond, Va.

What One Church has Accomplished Among Catholics—Rev. J. C. Barr, New Orleans, La.

The Negro Mission: What Can Actually Be Done for the Negro in Our Cities—Rev. John Little, Louisville, Ky.

The Mexican Industrial School—Rev. J. W. Skinner, Kingsville, Texas.

The Assembly's Work Among the Indians—Rev. E. Hotelkin, Durant, Okla.

What Can Be Done in a City—Mr. Marion M. Jackson, Atlanta, Ga.

Our Mountain Work—Rev. W. E. Hudson, Winchester, Ky.

The Contribution the Mountain has Made to the World—Rev. J. Lynn Bachman, Sweetwater, Tenn.

WEDNESDAY EVENING.

The Call of the West—Rev. T. S. Clyce, D. D., Moderator of the General Assembly, Sherman, Texas,

The Christian Phase of America's World Leadership—Mr. Wm. T. Ellis, Editor-Aneld for the Continent, Swarthmore, Pa.

THURSDAY MORNING.

STEWARDSHIP OF LIFE AND POSSESSIONS.

The Ministry: How Can We Multiply Its Members and Efficiency—Rev. H. H. Sweets, Louisville, Ky.

Symposium on Evangelism; How Made Effective (ten minutes' addresses).

Through Special Evangelistic Services—Rev. Wm. M. Anderson, D. D., Dallas, Texas.

Through the Pulpit—Rev. J. L. Mauzé, St. Louis, Mo.

Through Individual Work for Individuals—Rev. W. R. Dobyms, D. D.

Address.—"Vital Elements in a Christian Life Purpose."—Mr. J. Campbell White, New York, N. Y.

THURSDAY AFTERNOON.

THE ASSEMBLY'S CAMPAIGN OF EVANGELISM AND STEWARDSHIP.

What is Contemplated—Mr. J. P. McCallie, Chairman Assembly's Campaign Committee, Chattanooga, Tenn.

How We Made the Every Member Canvass a Success—Mr. A. D. Mason, Memphis, Tenn.; Mr. C. T. Paxson, Jacksonville, Fla.

The Equipment Fund of the Assembly's Campaign—Rev. A. A. McGeachy, D. D., Charlotte, N. C.

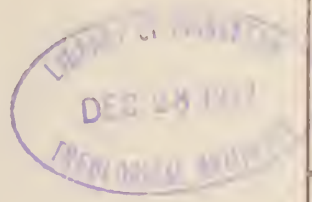
A Man and His Money—Mr. W. E. Doughty, New York, N. Y.

New Conception of Stewardship—Mr. J. Campbell White, New York.

THURSDAY NIGHT.

Address.—"How Much Would You Be Worth If You Lost All Your Money—Geo. Innes, Philadelphia, Pa.

America!



O AMERICA, America, stretching between the two great seas, in whose heart flows the rich blood of many nations, into whose mountain safes God has put riches of fabulous amount, in whose plains the Almighty has planted the magic genius that blossoms into harvests with which to feed the hungry multitudes of earth, nursed by Puritan and Pilgrim, defended by patriot and missionary, guided by the pillar of cloud by day and of fire by night, sanctified by a faith as pure as looks up to heaven from any land, O America, let thy Master make thee a Savior of the nations ; let thy God flood thee with a resistless passion for conquest ; let thy Father lead thee over the mountains and seas, through fire and flood, through sickness and pain, out to that great hour when all men shall hear the call of Christ, and the last lonely soul shall see the uplifted cross, and the whole round world be bound back to the heart of God!

—W. E. DOUGHTY, in "Call o' the World"



HOME MISSIONS

REV. S. L. MORRIS, D. D., EDITOR.

MISS BARBARA E. LAMBDIN, LITERARY EDITOR

P. O. DRAWER 1686, ATLANTA, GA.

PLANS AND PROSPECTS FOR 1913

EDGAR ALLAN POE gave hints of "dreaming dreams that no mortal ever dared to dream before." The Home Mission office also sometimes has visions of enlarged enterprises, of an aroused Church, and of great results! Oftentimes these visions are as disappointing as the mirage of the desert; but some of them have come to pass, and we can point with joy to an enlarged sphere of service and a successful work as compared with our status ten years ago. One fact alone is significant of hopes fulfilled: in ten years the contributions to Assembly's Home Missions have increased 370 per cent., and during the past year there has been an increase of 13½ per cent. over the previous year.

Now that a new calendar year is faced, we are almost tempted to discuss some new ideals and aims in Home Mission operations. Yet remembering the famous saying of Ahab, "Let not him that girdeth on his harness boast himself as he that putteth it off," we shall cultivate modesty and say that these are our plans and prospects, whether or not we shall be able to attain them:

1. First of all, we expect to begin the new year with a great Home Mission Convention that will make 1913 memorable in Home Mission achievements. This Convention will be held at Memphis, Tenn., in February, under the joint auspices of the Executive Committee of Home Missions and the Laymen's Missionary Move-

ment. If the Memphis Convention should make the same impress on the Church for Home Missions, that Birmingham and Chattanooga did for Foreign Missions, it will usher in a new era, under God's blessing, for our beloved Church. We dare not hint at some of the hopes which animate our soul, as the possible outcome.

2. Will this year fulfil our ardent hope and cherished plan of securing at least a partial if not an adequate Equipment for our great Home Mission fields. Time and space fail to enumerate, much less describe, the equipment needed urgently and immediately. Suffice it to say that we are attempting in our great cities to carry on work for the foreigners, in old dilapidated rented stores, and in wretched buildings which are a disgrace to our great Church and to our greater King. Mission schools and colleges are running over, and pupils are turned away for lack of accommodations. If we had dormitory room, we could double our capacity without greatly increasing our force, or incurring much additional expense. The Church *must* hear our appeal and give the equipment so absolutely necessary for the continuance of the work and for the largest success.

3. Unifying our Colored Work is one of the plans now seeking solution. We have had no definite design in the past, and consequently some of our work has gone to waste. The hope is to get all the Colored workers and churches in closer

touch with each other, and with the Assembly's Committee. Possibly something still greater than we dare "dream" may be the outcome. At least we can say to the Church that immediate steps are being taken for the enlargement of Stillman Institute, and the purpose is to make it a most fit memorial to the noble and sainted Dr. Stillman, as well as more worthy of our Church. Is this merely a "dream," or is it a plan so worthy that it will commend itself to our whole Church?

4. Last of all, but first in importance, a great forward movement in Evangelistic effort is contemplated. Already we have enlarged our force of evangelists and have secured the voluntary services of twenty-five of our busy pastors, each of whom

will be available for a month's work. In addition to this, we have called upon every Presbytery to take steps to hold at least one special meeting in each church during the next few months. Some have already complied with our request, and are cordially co-operating. We hope to arouse the Church on this subject. May the spirit of God inspire and baptize with power the movement!

These are a few of our purposes for the coming year. Are they worthy of the earnest co-operation of the Church? Will not the people of God join in concerted prayer, and unite in a supreme effort to bring these things to pass, for the ingathering of souls, the enlargement of the Kingdom, and the glory of God?

SECRET SERVICE

VOLUNTEERS for Home Missions are in constant demand. Men and women filled with the spirit, qualified for service, are as difficult to find as the means to sustain the work.

There are many, however, who have given their hearts to the Master, and desire to engage in missionary work, yet are providentially hindered from special service. Some are so anxious to serve that they even grieve over environments which hold them back from their heart's desire. Why not recognize God's will in choosing for them a different sphere? It has been said that if God should send two angels to earth, the one to rule a nation and the other to sweep the streets of a city, they would feel no inclination to change places.

Not only are missionaries wanted at the front, but leaders are needed in Missionary Societies and Study Classes, teachers in Sabbath-schools, and quiet workers among the destitute everywhere. It is true that the honor of being recognized among men as a missionary will be lacking, but the eye of the Master is upon all his people, and such unknown missionaries will receive double honor and even a greater reward from Him. More honor may be accorded by men to the heroic volunteer

for Africa, but the young woman who teaches a mission class in a Colored Sabbath-school in one of our cities is none the less brave, and will as surely be recognized and honored by the Master.



Tower of the Old Church on Jamestown Island. Here the first permanent English settlement erected its Altar to God.

After all, is it not time that we were getting back to the teaching of Christ, who said, "Let not thy left hand know what thy right hand doeth," and to that view of service which has less of the honor of men than necessarily attaches to equally devoted service, but that from its sphere is

so constantly in the public view? Is not secret service the very highest test of fidelity and sincerity? Do we not need to reflect on the teaching of the Master, who assures us, "Thy Father which seeth in secret, Himself shall reward thee openly."

BEHOLD, WHAT GOD HATH WROUGHT

REV. JAMES A. BRYAN,

Birmingham, Ala.

FIVE years ago in the mountain section where I am now conducting special evangelistic services, there was no Sunday-school, no day school, no missionary, no church. The children were growing up in ignorance of the way of Life. Also nearly all the grown people were hopeless and without Jesus. A day and Sunday-school were started under a sycamore tree.

The next year, in answer to the prayers and as one of the rewards of Dr. Guerrant of the Soul Winner's Society, a large school house was constructed. The building consisted of an assembly hall up stairs and four recitation rooms downstairs.

A brave old Scotch-Irish mountaineer gave the beautiful campus of six acres, and then surrendered his heart and life to Jesus, and all his children and grandchildren have done the same, four generations in this time.

Five other buildings have been added to the original plant. The property will be worth \$20,000 when the hospital, which will be such a blessing to these people, shall have been completed.

Four years ago, at the kind invitation of Dr. Guerrant, the writer was permitted to work with him at Ponehcon Camp, Breathitt county, Kentucky, the location now of this great school. In a week's time Christ was admitted into the hearts of many of these poor, but brave people.

West Lexington Presbytery, through a commission, organized a Presbyterian church of thirty-five members, called Highland Presbyterian church. Since that time many others from the school

have confessed Christ. They had been well trained in Bible courses by consecrated teachers, directed by Professor and Mrs. C. E. Wells, and after careful examinations were received into the full fellowship of our church. Many of these converts were from distant mountain homes. They tell others what a Saviour they have found, and through them the light of Christ is sent out into surrounding sections. The transformation is so great that words cannot describe it. You must "Come and see." They sing as they only can, "I am redeemed, oh! praise the Lord." "I'll say what You want me to say, dear Lord, I'll be what You want me to be."

Truly Christ has walked about the hills and down these creeks, in these dark coves, by the mountain paths, in these mission chapels, and in these school rooms. The pupils ask for prayers for unsaved friends and loved ones, fifteen and twenty miles away—"in the regions beyond."

Oh, Brethren, let us think of how much



Getting ready for dinner at Highland.

more can be done! Something has come into these once aimless lives—the Christ. Some wish to become nurses—one is in training now.—one is going to preach, some brawny boys speak of being doctors. Scores wish to glorify God in these mountains by helping others to the better way. Domestic science is taught. There is such an improvement in the homelife.

Oh, if the Southern Presbyterian Church could awake to its open doors! It's big field in the mountains! God has given us the field. Will He send the men and women to occupy "until Christ comes?"

Pray more for this work. Ask God to lay it on your heart. Thousands of our perishing neighbors need help. They need Christ! One million in these mountains that stretch from Pennsylvania to Alabama who do not know how to be saved.

On this tour I was permitted to preach at a Mission on the Shoulder Blade, a little Sabbath-school mission. They begged for the return of a woman missionary. She had visited them, prayed with them, taught them of Christ, taught them at prayer-meeting.

How dark it seems at Jett's Creek. The Light has just begun to shine there. God raise up a teacher for that place. Souls are lost there!

There are 165 members in this Highland church, though *only four years old*.

They have a Sabbath-school *every day* except Saturday. At the meeting of the Highland church this week, we received *thirty-six members* into our church on profession. Very bright young people.

These teachers in the mountains are the flower of our womanhood. Graduates of our best colleges.

Write to Dr. E. O. Guerrant, Wilmore, Kentucky, and ask him how you can help this work that is being so blessed. Rev. William E. Hudson, Superintendent of Mountain Work, is a devoted servant of our King. Give them your prayers—your help. Christ is leading, let us follow. Oh, for more love for souls!

One of the very first pastors to respond to the request of the committee to give a certain term of service to evangelistic effort was Rev. J. A. Bryan, Superintendent of Foreign Work in the Birmingham District. Mr. Bryan's zeal in the winning of souls has been abundantly blessed by the Lord in his own field, as well as in the many places where he has held special services.

When it was found that it would be impossible to publish at once this report of the meetings held in the fall in the Cumberland Mountains, it was feared that the message might lose some of its force. But, like all chronicles of apostolic labors, the story of souls won for the Master is just as thrilling now as if it were an account of yesterday's work. Will not each one of our readers take to heart his binding obligation in the sight of God to give the gospel to these wandering lost sheep of the mountains?

*Written from Highland College,
Guerrant, Ky.*

TURNING THE WILDERNESS INTO A GARDEN

J. W. SKINNER, D. D., President

THIS institution opened October 1, 1912, and forty-nine students were enrolled—forty-three boys and six girls. Because of limited accommodations, the applications of as many more were refused. Such is the report of the beginning of the latest missionary work undertaken by our Church for the Mexicans in the States.

History.—Evangelistic work among the Mexicans in Texas has brought large returns. The growing field is urgent for "more men"—preachers, teachers, church

officers, and Sunday-school workers. The poverty of material from which to draw disclosed the fact that 90 per cent. of this people in Texas are without the rudiments of education or training for any kind of service. The "why" of this condition is another story. The fact is, *the rightful fruits of evangelism among the Mexican people waits upon education*. In the judgment of the Mexican workers, the condition demanded the establishing of an Industrial School. The Synod of Texas approved. Interested friends pro-



The Barn Converted into a Schoolroom.

Boys' Dormitory.



vided a tract of nearly 700 acres of raw land five miles south of Kingsville, Texas. The title to this property, valued at about \$30,000, is vested in a Board of Trustees appointed by the Synod of Texas.

Development.—Work on the property began January 1, 1912. Over six miles of fence has been built; 100 acres has been brought under cultivation; mules and farm machinery provided; five buildings—two residences, a boys' dormitory, a combination kitchen-dining room, school building, and a laundry have been erected.

The soil is a sandy loam with clay subsoil, covered with mesquite brush and cactus. Clearing this costs about \$12 per acre. Cotton and sorghum cane to the value of about \$1,800 were harvested this year. We have nearly two acres of winter garden planted—beans in blossom, turnips, mustard, lettuce, cabbage, onions, etc.

The School.—The girls are housed in the president's home, as is also one teacher. Miss Holladay, equipped with medical knowledge and domestic science training, in addition to teaching ability. Mr. Fenner, another teacher, graduate of the Agricultural and Mechanical College, rooms in the boys' dormitory.

The schedule includes—in the forenoon—military drill, a study period and four hours in the school room; in the afternoon and evening, four hours of farm or shop work, one hour recreation, and two hours study period.

The Vision.—Some said, "You can't. The Mexicans won't come. They don't want an education. They won't work."

But—the Mexicans are here—two for every place provided. They show average ability, and more than average eagerness to learn. They are not all angels, and it is hoped some of them will not be for many years. God has a work for them for which angels are not suited.

This farm is sufficient to which to build a school of several hundred students. The students will lift the gate off the hinges to get in. But the equipment and support—there's the rub! Development to the demands now in sight will call for the investment of years of patience and faith and love and—money. The present session promises as much anxiety as ever came to a mother with a new-born babe. The students with a few exceptions must support themselves by their work. The winter is the season for clearing the raw land, but grubbing is not productive of

cash. With our poultry and dairy department to be stocked, and an irrigation plant developed, ere we can raise "truck," it will be eight or nine months ere we can hope to cash in our next cotton and cane crops. With no endowment, and over fifty healthy Texas appetites, how are we going to "winter over?"

During the last nine months the Women's Societies, the Sunday-schools, and a few friends took this Mission cordially into their lives. From these sources we expect as much encouragement the present year. But last year's measure will not meet this year's needs. There are certainly a number of men and women just waiting to hear of this work, and having

heard, to say, "I want the privilege of lending a hand to develop that school."

There's a lame man lying at the gate, who, lifted to his feet, will leap and run and give glory to God. Whose hand will reach forth to help the lame man rise?

Dr. Skinner's letter accompanying this account of present conditions at the Texas Mexican Industrial Institute closes with the thrilling declaration:

"It is fun to turn this old wilderness into a garden joy, a whole heartfull! And the change coming in my Mexican boys and girls is just as great or more. Some men would give a thousand dollars for a day's share in the pure joy of it—if only they knew where and how to find it."

Kingsville, Texas.

LATE NEWS FROM STILLMAN

REV. J. G. SNEDECOR, LL. D.

THE Stillman Institute at this writing has been in session a month, and has an enrollment of forty-eight, more than half of whom are candidates for the ministry. One of these is a young ordained Cumberland Presbyterian minister, who has since united with our Church. Feeling his need of further preparation for his life-work, he is taking the full course, and returns to Bessemer, Ala., every Sunday to preach in a mission.

Inquiry is made sometimes as to why there are no more students at Stillman.

Two answers might be given: There is but one small dormitory on the grounds, and that is now nearly full. Then again, candidates for the ministry are scarcer among the Negroes than among the whites. But one other colored theological seminary in the country has more students than Stillman. There friends of the work have spent over \$100,000 for buildings, and pay annually \$8,000 for teachers. Here—we are ashamed to tell how pitifully small are the expenditures.

Tuscaloosa, Ala.

REPORT ON EVANGELISM

REV. J. ERNEST THACKER, D. D.

THE following is a brief report of our work since its organization, October 1, 1909, to November 1, 1912:

1,425 sermons and addresses have been delivered.

27,025 church members have given us their names, promising to live more for God's glory and the good of his Church.

5,501 have accepted Christ as their personal Saviour, and have given us their names to unite with the church.

1,531 have promised to get their church letters and unite with the church where they reside.

18 young men have expressed their purpose to enter the gospel ministry.

In addition to the above results of meetings held by us, we have arranged and organized meetings to be held by evangelistic pastors for every church asking our assistance, and the reports from such meetings have been very gratifying.

In every way possible, by conferences and by articles in our Church papers, we have urged all Presbyteries to employ evangelists, or pastor-evangelists; and much more Presbyterian evangelistic work is being done throughout our entire Church than ever before. Summer evan-

gelistic campaigns are being carried on under our Presbyterian Home Mission Committees, and our larger and self-supporting churches are holding special gospel services and promoting personal work, and a safe, sane, sound evangelism.

This work has also given to our Church the most popular song book we have ever had—"Assembly Songs." Dr. J. Wilbur Chapman says of this collection: "I am delighted with 'Assembly Songs.' It is in every way commendable." Dr. Egbert W. Smith says: "It is the best book I have seen." Dr. William Cummings says: "In my judgment, it is the best we have had since Sankey made famous and immortal the 'Gospel Hymns.'"

We wish to ask the special and earnest prayers of our entire Church upon our evangelistic efforts.

The purpose of this work is three-fold. It seeks the greater consecration of God's people, the reclaiming of the backslider,

and the salvation of the lost. As such evangelism succeeds, it will necessarily help every branch of our great Church work, for the thoroughly consecrated Christian is more earnest in prayer, more faithful in work, more liberal in giving; and every reclaimed backslider or saved soul is another one to work, to pray and to give.

Throughout our Church we are most cordially received and find a great, growing interest in the work of our Home Mission Committee, and a new and increasing passion for the salvation of souls. We believe that the observance of "Home Mission Week" throughout our bounds has been a tremendous uplift to our whole Church, and if this could be followed by special evangelistic services in all our congregations, it would doubtless make this the greatest year in our entire history, for the ingathering of souls.

Norfolk, Va.

CAN YOU TELL ?

Questions on the Home Department

1. When did four generations hear the Word, and surrender their hearts to the Lord Jesus?
2. Where are the winds heated, and why?
3. Who divided her food and raiment with the people she loved, and gave to them herself, her life, her all?
4. What theological seminary has the largest enrollment of Colored ministerial students in the country?
5. Why is Assembly's Home Missions a "Betwixt and Between" cause?
6. When did faith underwrite an obligation for humanity's sake and for God?
7. Why are many hopes and prayers centered on Memphis in February?
8. What is described as "the most popular song book our Church has ever had?"
9. In what city in America are a larger proportion of Chinese than Caucasians members of evangelical churches?
10. Who would lift the school gate off its hinges to get an education?
11. For whose missionary labors did not two counties suffice?
12. What people do we sometimes ignorantly think that God has cast off?

"The love of country and the love of God are two of the noblest passions of the human soul; and these two unite in Home Missions."

—VAN DYKE

CHRIST KNOCKING

Behold I knock! 'Tis piercing cold abroad
 This bitter winter-time;
 The ice upon the dark pines has not thawed,
 The earth is white with rime;
 O human hearts, are ye all frozen, too,
 That at closed doors I vainly call to you!
 Is there not one will open to his Lord?
 Behold, I knock!

Behold, I knock! The evening shadows lie
 So peaceful near and far;
 Earth Sleepeth, but in yonder cloudless sky
 Glimmers the evening star;
 'Tis in such holy twilight-time that oft
 Full many a stony heart has waxed soft,
 Like Nicodemus in the dark-brown night,
 Behold, I knock!

Behold, I knock! O soul, art thou at home?
 For thy Beloved's here;
 Hast thou made ready flowers ere He should
 come?
 Is thy lamp burning clear?
 Knowest thou how such a Friend received
 should be?
 Art thou in bridal garments dressed for Me?
 Decked with thy jewels as for guests most
 dear?
 Behold, I knock!

Behold, I knock! Say not, " 'Tis zephyr mild
 Which rustles the dead leaf."
 It is thy Saviour, 'tis thy God, My Child;
 Let not thine ear be deaf,
 If I come now in breezes soft and warm,
 I may return again upon the storm.
 'Tis no light fancy—firm be thy belief.
 Behold, I knock!



Behold, I knock! As yet I am thy guest,
 Waiting without for thee;
 The time shall come when, homeless and dis-
 tressed,
 Thou, soul, shalt knock for Me.
 To those who heard My voice, 'ere 'twas too
 late,
 I open in that hour my peaceful gate;
 To those who scorned, a closed door will
 it be.

Behold, I knock!

—From the *Christian Observer*.





This map, in large form, is included in the set of six charts (25 cents) issued by the Atlanta Committee.

THE CENTRE OF SERVICE

REV. JOHN W. MOSELEY, JR.

WHEN the great Leader of the Church militant flashed before the few followers His world-wide missionary movement in the striking and startling statement, "Go ye into all the world and preach the gospel to every creature," he indicated the point of departure in the phrase, "Beginning at Jerusalem." This point, like the center of the earth, is invariable if interpreted to mean "Where you are." And beyond question the Saviour means that, in all missionary movements, let the work begin at home.

The Home missionary work is paramount from principles. Home first is a law of nature. God has implanted in the human heart a disposition of domesticity that will not be quiet until one's own doorstep is swept. It is abnormal for a Christian to be eager for the evangelization of Timbuktoo, and at the same time heedless of the home call. Home first, is a law of revelation. Does not the Word say "if any man provide not for his own, he is worse than an infidel." If the con-

sequences are so terrible for neglecting the little ones in the physical realm, what shall be the result if we provide not for our own in the spiritual? Again, the practical and pressing reason for the Home work is wrapped up in the principle of self-preservation. When the Russian traveler is pursued by the pack of hungry and howling wolves, it is a matter of life and death with him that he throw in their faces his store of bread and beef to quiet and cheek. Pressing the Puritan civilization of our fathers is the home-horde. The home horde, because of neglect in the days gone by, is now a menace. The home-horde is everywhere. In city, in country, it may be an alleyway or a mountain cove that houses the home-horde folks. But they are here, our own blood, Anglo-Saxon stuff—stuff out of which heroes are made if handled aright. But if let alone! Oh, horrors! see the blood run that blots the fair countenance of our loved country. We must grapple with the folks of the home-horde and give them the Christ. If He be with them, and in them,

then shall their hearts beat in harmony with the heart of God. Shall we not attend to the howling of our own in our own alleyways and mountain coves that they may be saved—alas, how painful the truth, that we may be saved!

But the native Celt or Saxon constitutes but a corporal's guard of the wild-eyed horde that are pressing our Puritan civilization. It is the army of invasion from afar that must be checked or we perish. Can you check the Slavic or the Semite or the Sicilian? The people of Florida have learned that the winds will come, and that the way of wisdom is to take from them the chill. In the grove yonder, watch the curling smoke and see the blazing embers. Oh, you howling winds, how amiable you are when caught in the loving embrace of the burning bush!

Now you speak words, not of blight and death, but of encouragement and good cheer! The rustling leaves are laughing as you speed by. In your wild dash for the genial waves of the distant sea, wisdom has caressed you and bid you good-day and God-speed.

And this is the Home work. Let the Russians, the Ruthenians and the Roumainians come! Come like the winds with their wreck and their ruin! We will not build walls to block their progress, but kindle fires of affection that will take out the chill. We will not cheek, but we will change. Change the wild of the world, however alien in race or religion, into the sons and daughters of God. They will then be a bulwark for His kingdom and not a peril.

Durant, Oklahoma.

A DISTINCT CALL

REV. S. M. GLASGOW

WHETHER this call shall be answered or not will depend upon you. That it is sounding forth throughout the Church, every listening ear testifies.

That the Home Mission cause of our Church is being blessed of God and neglected by us, is established by these facts: In all departments, activity, growth, evident spiritual blessing attending the work, new fields occupied, new forces set going; and in the face of this condition, treasuries empty, retrenchment imminent. The fact that there is a far smaller margin in the Home Mission treasuries this year than usual is a manifest answer to prayer and God's great challenge to the Church. He is laying the cause upon the young men of the ministry, opening the doors to rich harvest fields, and sealing with His blessing the active service that is being rendered. Shall the Church withhold her loyal support while the opportunity, big with responsibility, passes?

See the conditions in one of the great fields of our Church: Western Texas Presbytery, one of the largest, has some

seventy-five fields in the Presbytery, about sixty-five of which are Home Mission in character, and under the care and aid of the Home Mission Committee of the Presbytery. Last year we had a budget that totalled \$8,000, and we closed the year \$430 behind. This is the first year in many that we have not had a balance on hand. Why this deficit? Because God has answered our prayers and has sent us men to man the fields and has used our evangelist, Dr. M. W. Doggett, to organize many new fields.

Our Presbytery in session at Seguin, Texas, decided to respond to God's evident challenge, by first ourselves wiping out the debt that stood against us, by the liberality of the ministers of this Home Mission Presbytery, and the aid of the Seguin church, the debt was cared for at once; and further by putting the budget at the figure of \$10,000. How could we do otherwise? With 1,000 people coming every month into this section to settle, with cries for the preaching of the Word coming from the many new towns and communities that are rapidly becoming little

eties, with a marvelously rapid development in all parts of the Presbytery, which if not conserved as it occurs is lost, we dared not refuse God's challenge, though we had only FAITH to underwrite a large part of the increase in the budget.

The question may arise in your mind, Why do they not call upon the Atlanta Committee? We are already one of that Committee's most grateful sons; all that we have done has been with its generous aid, and it has made an additional appropriation to us this year, but not what it desires to make, BECAUSE YOU still have

the money invested in securities other than the Executive Committee of Home Missions of the Presbyterian Church in the United States.

Jesus Christ once said to a man whom He had healed in body and soul, "Go HOME to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee." God forbid that any should bring the swift mark to his forehead by saying, "Am I my brother's keeper?"

Mercedes, Texas.

JOHN McELHENNEY, PIONEER

REV. THOS. C. JOHNSON, D. D.

JOHN McELHENNEY was born March 22, 1781. His father, a soldier of the Revolution, whose ancestors of Scotch descent had emigrated from Pennsylvania to South Carolina, died soon after the close of the Revolution. His mother, Ann Coil McElhenney, was a woman of intelligence, energy and spirit.

Young John studied for a time under his pastor, the Rev. R. B. Walker, and afterward under Dr. James Hall, later attending the Academy in the Spartanburg District. In 1802 he entered Washington College (now Washington and Lee University) in Virginia, where his bosom friend, Samuel B. Wilson, later a professor in the Union Theological Seminary, was a student. He graduated in 1804, and 1806 was received as a candidate for the ministry by Lexington Presbytery, pursuing his theological studies under Daniel Blain and President Baxter.

In 1807 he married Rebecca Walkup, the daughter of a prosperous merchant at Lexington, a woman who was a fitting helpmeet to him during the more than three score years of their united life.

Licensed by Lexington Presbytery in 1808, the Synod of Virginia appointed him to visit the counties of Greenbrier and Monroe, a territory at least two hundred miles square, cut up by lofty mountain ranges and rapids, and sometimes

treacherous rivers. In this territory, as in the great Valley of Virginia, there was a large element of Scotch-Irish people, many of whom had prepossessions in favor of Presbyterian doctrine, but the Methodist Church had already a considerable following, and no small prejudice against Presbyterianism prevailed. Not a few viewed it as a system of fatalism, alike derogatory to the character of God, and subversive of man's accountability, or as only another name for infidelity.

During the very early period of the settlement of the Greenbrier Valley, the Rev. Messrs. Crawford, Frazer and Read had made brief missionary visits; and about 1783 the "Rev. John McCue had organized three churches, and three houses of worship had been built, rude, unhewn log houses, covered with clap boards, floored with puncheons, and without any provision for heating." Mr. McElhenney preached as the minister of the Lewisburg congregation in June, 1808, and was ordained to the ministry April 23, 1809. The field had been vacant for ten years or more prior to his coming, and there were not over fifty members of the Presbyterian Church in all the Valley.

Mr. McElhenney recognized his obligations to be a missionary, and the obligations of his people to support him in his missionary operations. He would make excursions into destitute regions, endure



Scene along the Greenbrier River, on the C. & O. Ry. The Greenbrier extension of the C. & O. runs along this picturesque river 105 miles. It was in this rugged section that Dr. McElhenney gave more than half a century of devoted home missionary service.

ing the absence from his home and people, undergoing fatigue, and risking exposure to changes of weather, to storm and to flood. His heart moved out in behalf of all the scattered communities westward to the Ohio, northward and southward for one hundred miles. He preached at eight points in Monroe and Greenbrier counties, outside of his regular work. Once a year he journeyed into Pocahontas, held services for several days and administered the sacraments. Still more widely he made excursions—into Nicholas, Mercer, Randolph, Fayette, Kanawha, into Montgomery and Giles. He preached over two hundred and fifty sermons yearly, and he must have traveled from 1,200 to 1,500 miles. He was called here and there in emergencies, to visit the sick, to marry the living, to bury the dead.

After he had been in the field for thirty years, Lexington Presbytery was divided, and the Presbytery of Greenbrier set up. This Presbytery covered an area not less than one hundred and fifty square miles

and embraced a scattered population of probably 100,000 souls.

Mr. McElhenney preached the opening sermon of the new Presbytery from Psalm 20: 5, "In the name of our God we will set up our banners." After considering the difficulties to be contended with in setting up their banners in that rugged territory, the prejudice and hostility to be encountered, and the means to be used, he said:

"However strong these prejudices (against Presbyterian doctrines) may be, I have never yet known them to have so firm a hold upon the mind that they will not, in a great measure if not entirely, give way when the doctrines which are taught in the Confessions of Faith, which we believe and which we preach, are plainly presented to any people.

Each member of the Presbytery "must necessarily assume the character of a missionary"; must not give his whole time to his pastoral charge, but on week days and on Sundays, when he can get his charge to yield for the purpose, he is to preach in the destitute regions. Missionaries must be employed who will make it their exclusive business to preach in destitute places. The people of these charges must be induced to support them. The members must attend Presbytery.

His endeavor was to get the whole Presbytery to pursue the policy which he himself had pursued. Even into the last decade of his life he continued to supply destitutions.

At the end of fifty years of ministerial service he had preached 7,800 sermons, administered the rite of baptism to more than 1,300 persons, and had married more than 1,500 couples, riding sometimes as far as fifty miles to perform one of these ceremonies, preaching both ways.

In addition to his pastoral and missionary work, he had begun a private school, of which he continued the active principal until 1824. To this school students came from North and South. Among his students to enter the ministry were Dr. William S. Plumer, Dr. Henry Ruffner, Rev. John H. Linn and Rev. Jas. B. Slater of the Methodist Church, Rev. John Schenck the Baptist missionary, and Rev. John Steele and Rev. George W. Kelly of the Congregational Church. From this school went out also scholars, lawyers, merchants, farmers and men of other occupations:

Dr. McElhenney became the first citizen of the Greenbrier Valley, the most loved and respected, the most influential and effective for good. He died June 2, 1871, in his ninetieth year.

How could he accomplish so much? He had a physical constitution capable of great wear. He had great will power. He had persistent and untiring energy. He gave to the task of each moment his whole attention. He never loitered either in the performance of a duty, or between two performances. He possessed capacity for quick action. He could sympathize with the gladness of children, and the griefs of man or women. He was a chivalric gentleman. He was a consecrated Christian. He had a character resembling in not a few aspects that of the Apostle Paul.

(For a profitable study of his life, see "Recollections of the Rev. John McElhenney, D. D., by his granddaughter, Rose W. Fry," Richmond, Va., 1893.)

Richmond, Va.

THE FEDERAL COUNCIL OF HOME MISSIONS

THE Federal Council of Churches, representing 17,000,000 of Protestant membership in America, and embracing practically all the large evangelical denominations, has just closed its third quadrennial meeting in the city of Chicago.

It deals with almost every phase of religious life and work. We present an abstract of the report of the Committee on Home Missions, sincerely regretting that our space will not permit us to give the report in full. Its data is striking, reliable, and worth the serious thought of the Church.

For a great while there have been current strong statements as to "over-churching," "over-lapping," etc. These have been exploited in the press and on religious platforms. Accordingly the Committee addressed itself first to the work of ascertaining the facts on a sufficiently wide

area to serve as some basis for intelligent action.

At the request of the Committee, the Council placed a special investigator in Colorado for a number of months. That State was chosen because it was central and significant. The investigator used every means available to get the facts, and had the cheerful help of a large number of workers in the State.

The results of the investigations were a surprise even to those most intimately familiar with western conditions. One hundred and thirty-three places were found, ranging in population from 150 to 1,000 souls, without Protestant churches of any kind, 100 of these being also without a Roman Catholic Church. Some of them were rural communities, some were mining communities scattered up and down a narrow valley, being difficult to care for because thus scattered. In addition to these, there were 428 communities of sufficient importance to have post-offices, but without any churches. Whole communities were found with no adequate religious work. It was found that at one end of the scale 11 per cent. of Home Mission aid goes to fields where there is but

one church; 77 per cent. to the strategic centers, the nine largest towns and cities of the State. Nearly 90 per cent., therefore, of the Home Mission aid goes either where there is no duplication whatever, or to the swiftly growing cities where the future of the people is pivoted, leaving but 11.2 per cent. at the other end of the scale.

As to the minor problem, "overlapping," such very exceptional cases as that of a town of 400 people, and four churches receiving Home Mission aid to the amount of \$660, and another of 300 people with six churches receiving \$530 aid, call for prompt and careful scrutiny. The importance of this aspect of the subject has to do not so much with the waste of Home Mission money, of which waste the amount at worst is small, but with the loss of effectiveness which accompanies undue multiplication of churches.

Happily, the various Agencies for the conduct of Home Mission work are now co-operating in the Home Missions Council, which includes nearly all those doing extensive work. At the suggestion of a joint committee, composed of members from the Home Mission Council, and the Federal Council, the Home Missions Council inaugurated what it called a Neglected Field Survey. In the winter of 1911 a company of general officers from the Home Mission Societies and Boards held a series of consultations in fifteen Western States to which the State Missionary Executives of all evangelical denominations were invited. In these consultations, the whole Home Mission situation was freely canvassed, and it was decided to make a survey of religious conditions, school district by school district. Some of the States have made excellent progress, and the Home Missions Council has already begun to publish bulletins setting forth the findings.

Facts like the following have been elicited: In one State 60,000 to 75,000 of the population were reported as residing five miles or more from a church. A section in that State, 40x400 miles, has been homesteaded during the last two years, and has few religious opportunities; preaching there is mainly by homesteading ministers. It is estimated that 20,000,000 acres, thus thrown open, will be occupied in the next five years. One rich valley, 54 miles from a railroad, with a population of 5,000, capable of supporting 50,000 people, was reported as having but one church. In another State, fourteen counties were said to have but three permanent places in each for worship. One county in still another State has a rural population of 9,000 with no religious ministry except that supplied by the Mormon system. Another county of the same State has a purely rural population of 18,000, yet only two or three of its sixty-five school districts have regular services; both these two counties, though not in Utah, are largely Mormon.

Literally, thousands of foreigners in all

the States surveyed never hear the Word of God. The problem of the foreigner is not to be thought of as belonging to the Atlantic Coast alone. The proportion of foreign-born is larger in some Western communities than in New York City for Boston. Thousands of American Indians were found who are sun worshipers and pagans, and have never heard of Christ. The "Inland Empire," one of the richest, and rapidly becoming one of the most highly developed agricultural sections of the Northwest, is said to have no strictly rural ministry except here and there one carrying to the front the historic name Lutheran and two German Baptists.

Among Orientals on the Pacific Coast the deputation was informed that many Chinese who have been brought to Christ have voluntarily carried the Gospel back to their native province of Canton. Reliable reports indicate that such have not only exerted a definite influence in the establishment of the Christian Church in that province, but have furnished large inspiration in the direction of political development. We were told that twenty-seven counties in California, averaging over 200 Chinese in each, were without any Christian work among them. Even in San Francisco there is only one missionary to every 950 Chinese. Yet in that city a larger percentage of Chinese than of Caucasians are communicants in evangelical churches. Generally, we do not give them half a chance on the Christian road, when we do, they outrun us.

One of the most startling facts confirmed by investigators is that Buddhism in Seattle, San Francisco, Los Angeles, is aggressively propagating itself from these cities as centers. Buddhist temples have been erected, in which cultured priests administer the rites and ceremonies of their religion, and through a series of lectures are reaching large numbers of Americans, especially women. Christianity is thus being put on the defensive, and is grappling in the struggle with the religions and cults of the Orient. Recently thousands of Hindus have come. Next to nothing is being done for them.

Reliable testimony was given in innumerable instances of people residing in neglected territory who had grown to maturity without having heard a sermon, or having had a reasonable opportunity to know the Gospel.

It is with great pleasure that your committee notes that the plans of the Laymen's Missionary Movement at the present time include the setting forth of Home Missions work to some extent, as well as Foreign Mission work. It is hoped that they may ultimately see their way clear to do all that we have asked them to do. Most of the individual denominations that have organized Laymen's Movements within their own bodies have made them comprehensive, not confined to the other side of the world, but, including both halves of the whole world.

Two major principles underly all reasonable effort in the direction of Home Mission co-operation. Some people ignore one of these, some the other. A large number ignore them both and pursue the customary ways, into which they have come as a part of denominational traditionalism.

These two commonly slighted principles are the "Principle of Difference," and the "Principle of Coherence."

The Principle of Difference.—Many ardent people ignore its profound significance. Private judgment and untrammelled personal convictions are among the highest attainments of humanity. A thinker on these questions, walking through a country village and being distressed at the number of church buildings, suddenly stopped, almost over-awed by the reflection that after all these many meeting-houses stand for *the freedom of religious thought and expression*, which is the characteristic outcome of the great reformation, "the most precious and stable result of the civilized world's experience during the past three hundred years." The ultimate ideal is not in all human beings saying things and seeing things

exactly alike, but in each one being a distinct and unique reproduction of the life of God.

The Principle of Coherence.—The other major principle is coherence. The ultimate attainment religiously is remote on the one hand from uniformity, and on the other from conflict. The manifold convictions and ways of looking at things and doing things must have free play, ever freer and freer. But groups that are enough alike naturally to gather together must form distinct parts of the total organism of the Kingdom of God. At the same time all these groups must find ways of close and vital co-ordination, giving us one kingdom instead of a multitude of discordant principalities. It is simply co-operation.

In Christianizing America, men cannot speculate themselves into unity nor ritualize themselves into unity, nor ecclesiasticize themselves into unity. But they can do what is infinitely more important, they can work together in establishing the rule of Christ in all hearts, and all societies. Uniformity is a will o' the wisp, efficiency in the clear call of God. Action together is possible at this moment. For that not a single conviction needs to be sunk or even shaded.

MRS. ELIZABETH ROOD ALLISON, A TRUE FRIEND OF THE INDIANS

MRS. BELLA McCALLUM GIBBONS.

THE child of Christian parents, Elizabeth Rood was born and reared in St. Charles, Mo. While yet a young girl, she gave her heart to the Master, and began her service of love in her home church. To all her work she gave such zeal and devotion that, even early in life, she left the impress of her noble spirit upon all with whom she came in contact.

Carefully educated, highly cultured, possessing a bright, happy disposition, she was well fitted for the work for which her Master called her—the Indian Mission. When this State that we are proud to call Oklahoma was the Indian Territory, a wild, unsettled country, where few cultured people lived, where there were few churches or schools, and very few of the comforts of civilized life, the Indians sorely needed true friends and capable teachers.

Giving up her comfortable home, all her relatives and early friends, and resigning a desirable position in the schools of her native city, Mrs. Allison came to the In-

dian work in 1890. She founded and taught the Mission schools at Tulla Hichia, Good Land, Cold Springs and Lexington.

Her pupils were mostly Indians, and during her whole life her greatest desire was to help them become Christians. Day after day, week after week, month after month, year in and year out, she taught them the Bible, the Catechisms, explained to them the way of life; visited them, stood by them in sickness and death, prayed with and for them at all times and all places, dividing with them her food, her raiment.

In fact, she gave her time, her life, her all for these people. Hers was one of the purest, bravest, most consecrated lives that was ever spent for God's cause in Oklahoma. No inclement weather, no drunken brawls—nothing, only serious sickness of her own or of her own family, ever kept her from going where there was need of her services. More times than one she has gone into places where strong men

would not venture, and she felt no fear in answering the call of duty.

As a member of the church here, she ever did more than her part in Sabbath-school and Society work.

Mrs. Allison quietly fell asleep in Jesus at her home near Goodland, August 30, 1912, after a lingering illness of six weeks.

It was our privilege to know her as a friend, to visit her home, to have her in our own, and we feel deeply her loss. But we know that after a life of toil and privation for others, she has gone to her reward, gone home to the dear Father she loved and served so well.

Mrs. Allison was tenderly loved by both Indians and white people. The old church at Goodland was crowded to its utmost

capacity at the funeral service, many could not get seats, and seldom a death so touched all classes of people as did hers. All, old and young, felt the loss of one of the best friends they had ever known.

The body of this devoted heroine of the cross was tenderly laid to rest under a flower-covered mound in the Indian cemetery at Goodland, the last resting place of many whom she had known, loved and served in life.

"And I heard a voice from heaven saying unto me, Write Blessed are the dead which die in the Lord, that they may rest from their labors, and their works do follow them."

Goodland School, Hugo, Okla.

THE JANUARY MISSIONARY MEETING

Home Mission Department

A NEW YEAR'S REQUEST.

"I asked the New Year for a motto sweet,
Some rule of life with which to guide my feet.
I asked and paused; he answered, soft and low,
'God's will to KNOW.'

"Will knowledge, then, suffice, New Year? I cried,
And ere the question into silence died
The answer came, 'Nay; but remember, too,
God's will to Do.'

"Once more I asked: 'Is there no more to tell?
And once again the answer softly fell:
'Yes; this one thing, all other things above,
God's will to LOVE.'"

—Selected.

Hymn 398—"Savior, Thy Dying Love."

Prayer—For the present definite needs in our Assembly's Home Mission Work.

The Spirit's Message to the Church—Rev. 3: 7-12, 20-22.

What is the field of Assembly's Home Missions?

Can You Tell How Some Needs are being Reached?

How Can Women's Societies Co-operate in the Work?

Poem—Christ Knocking.

How can We Double Our Membership this Year? Transaction of Business.

Hymn 595—"Ye Christian Heralds, Go Proclaim!"

Prayer—For our Home Missions Secretaries, Evangelists, Missionaries and teachers, and that we may support them in their work for the Master.

NOTES.

Late leaflets issued by the Assembly's Committee will be sent free on request. These include "Some Equipment Needs," "How Women's Missionary Societies Can Co-operate with the Executive Committee of Home Missions," "How Can a Woman Help in the Million and a Half Campaign?" and others.

While one of these was suggested for use with the

December program, the suggestion is repeated in case some societies did not procure it. The responsive service "Double Membership" is again suggested for the same reason. With the order for free literature, send 15 cents for a dozen copies of this splendid chain of Bible verses on the power of words and deeds.

Do not forget the Grandma Bright Collection of inimitable true Home Mission stories.

Use at this meeting the information and list of names on the January pages of the Church Calendar of Prayer.

Under Transaction of Business include, as always, the taking of subscriptions to THE MISSIONARY SURVEY, and of course, at this meeting the sale of the Church Calendar and Prayer. Send to the Presbyterian Committee of Publication and get copies for sale—not only to the members of the Missionary Society, but arrange to give each member of the Church an opportunity to obtain a copy.

Let this be an evangelistic meeting, glad with the joy of service. A meeting when all shall seek to know more about how the "Good News" is being conveyed through the Assembly's Committee to needy hearts in weak places; a meeting when each one shall retermine, with God's help, to be a personal evangel—a bearer of the "Glad Tidings" of salvation in Christ.

AN APPEAL TO OUR WOMEN

DO THE women of the Southern Presbyterian Church love the Jews, the people whom God loves with an everlasting love? He says: "This people have I formed for myself."

It is now a year and a half since the General Assembly instructed the Executive Committee of Home Missions to appeal to the Church for funds with which to establish a Jewish Mission; and although our Committee has made earnest appeals, the response from our Church of 300,000 members has been pitifully small—amounting only to \$146.99.

The churches of the United States are doing practically nothing toward the evangelization of our Jewish fellow-citizens; there does not exist in our great country to-day one properly equipped Jewish Mission. Our apathy is almost incredible. A converted Jew—a preacher of note, says: "It is easier to reach the Jew with the Gospel than to interest the Church on his behalf;" to our shame be it spoken!

For two reasons it is incumbent upon us not only to evangelize the Jews, but to do it before we give the Gospel to others: It is the Divine command; all that we enjoy comes through them, we owe them a debt of long standing. Let us, in the light of Scripture, examine the commonly received opinions regarding the Jews:

First, that God has cast them off. "If heaven above can be measured, and the foundations of the earth searched out beneath, then will I also cast off the seed of Israel for all that they have done."

Second, that they will play no especial part in the evangelization of the world. "As ye were a curse among the nations, O house of Judah and house of Israel, so will I save you and ye shall be a blessing."

Our third error, that the promises to the Jews have been fulfilled, Paul corrects by saying: "Theirs are the promises." The most glorious of these promises are yet unaccomplished. "He that scattered Israel will gather him . . . I will plant them upon their land, and *they shall no more be pulled out of their land which I have given them.*"

Truly* we err not knowing the Scriptures.

And do you know that God says also: "I will remember the land"? In partial fulfillment of this promise, the rainfall of Palestine, without any discoverable cause, has been steadily increasing for fifty years; the land is thus being prepared for its rightful owners, whose title deed, recorded in Holy Writ, is imperishable. If we would invest our prayers and gifts where they will yield the largest dividends, we must turn to the Jews. When the Gospel is offered them, there are three times as many converts as are made from any other non-Christian people, and a larger proportion of the converts become preachers.

Have we not often wished that we had lived in the days of our Lord's earthly pilgrimage, that we might have received Him into our homes, might have bathed His feet, weary with incessant journeyings, and satisfied His hunger with food prepared by our own hands?

Jesus is gone above the skies, but, women of the Southern Presbyterian Church, I point you to an even more blessed ministry, that of giving the Gospel to His "brethren according to the flesh." "Inasmuch as ye did it *not* unto . . . my brethren, ye did it *not* unto Me." Yet He says: "For you I gave my back to the smiters, and my cheeks to them that plucked off the hair; moreover, I hid not my face from shame and spitting. All that saw me laughed me to scorn, they gaped upon me with their mouth; they looked and stared upon me. I was poured out like water, and all my bones were out of joint. My strength was dried up like a potsherd, and my tongue cleaved to my jaws. A company of evil-doers enclosed me; they pierced my hands and my feet."

But this lowly Saviour will soon come again, and when our unaccustomed eyes shall see through the glory that envelopes Him, the face that we shall behold will be that of—a Jew!

Union Church, Miss.

EDITOR'S
BOOK
REVIEW

Elemental Forces in Home Missions. By L. C. Barnes, D. D., pp. 123, Revell & Company, 75 cents, net.

Ten years ago, one could easily enumerate on the fingers of one hand all the real Home Mission books in existence. Recently explorers have struck a rich vein of Home Mission literature, which is yielding golden treasures.

Dr. Barnes, of the Baptist Board of Home Missions, has furnished a new and valuable contribution to the Church. It holds the attention with increasing fascination from the very beginning, till the interest culminates in the closing chapter, arguing the necessity of co-operation in the extension of the Kingdom of God on earth.

The author rises sheer above the independence of his denomination, which gives all the more force to his argument.

The subject is treated from a new standpoint. It is brief but broad, philosophical, yet practical, and the volume deserves a large circulation.

The Parish of the Pines. By Thos. D. Whittles, Fleming H. Revell & Company, \$1.00.

This is a series of pen pictures showing the real work that a real man is doing—the work in the lumber camps of Minnesota, which, for the past seventeen years, has been carried on by Rev. Frank Higgins, at first as a lay worker and now as an ordained minister in the Pre-byterian Church, U. S. A.

Without attempting to give in detail the story of his life, the author has succeeded in presenting in a vivid manner the destitution and need of these "lumber-jacks," the wonderful work which is being done among them by Mr. Higgins and his associates, and the unassuming, uncomplaining heroism of this man who faces dangers and undergoes hardships as real as ever came to men in the service of God.

The book is a valuable addition to Home Mission literature, in that it gives names and locations, so that the statements can be verified. Ideals with facts which are more interesting than any fiction. And no one can read it without gaining a clearer conception of the opportunities for service before the churches of America.

Some Immigrant Neighbors. By John R. Henry, pp. 93, illustrated, Fleming H. Revell & Company, 40 cents.

Within recent years literature dealing with the immigrant problem has been abundant, varied, and exceedingly attractive. It almost seems as if there were no place for anything additional on this subject, and yet "Some Immigrant Neighbors" presents an entirely new phase. It avoids the tedium of dry statistics, and yet is full of figures, it is exceedingly realistic. Pictures and scenes stand out before us in such vivid light as to make us almost see with the natural eye.

No effort is made to cover in a systematic way the entire field, but the book deals chiefly with Russians, Jews, Italians and Chinese as specimens.

This new presentation of the subject is especially suited for Junior Mission Study Classes, and the average boy would welcome it as an entertaining and useful Christmas present.

The ministry of the Protestant Church to the Jews in this country is confessedly the most difficult of fulfilment. Those interested in the subject will find the recent scholarly work of Dr. Morris Fishberg, *The Jews, A Study of Race and Environment*, of greatest help. To this time, we have had no book of this sort in English. Dr. Fishberg holds that there is no longer such a thing as a real Jewish race. "It appears," he states, "that the Jews during their migrations have taken up new racial elements and incorporated them by fusion into the body of Judaism. The emancipated Jew cannot and will not return to a Ghetto environment. The hardest struggle they have at present is to free their Russian co-religionists from enforced segregation and isolation. We have also seen that when liberated from the Ghetto they soon begin to free themselves from their ritualism, which has as a concomitant a strong and growing tendency to intermarriage. This, coupled with voluntary baptisms, low marriage and birth rates, characteristic of emancipated Jews everywhere, points to the road modern Israel is pursuing."

HOME MISSION TOPICS FOR 1913

January—The Assembly's Home Missions.
February—Local Home Missions.
March—Mexicans in Texas.
April—Mountaineers.
May—Foreigners in the United States.
June—Mission Schools.

July—The Indians.
August—Problems.
September—City Missions.
October—The Great West.
November—Colored Evangelization.
December—Woman's Work.

WITH
OUR

JUNIORS

JANUARY

I'm little January;
Perhaps you do not know
How far I've come to see you
Across the fields of snow.

I've lots of little sisters,
A little brother, too,
And every one is coming
To make a can on you.

But I got ready quickly,
And came right straight off here,
To be the first to greet you,
This happy, bright New Year.
—*Youth's Companion.*

THE SECRETARY'S POCKETBOOK

A MISSIONARY Secretary was leaning back in a railroad car; his eyes were closed. He was tired from his many journeys and a little sad at heart, for there was so much to do for the Church, and so few men, and so little money to do it with. He wished he could be fifty men at once! Then he sighed and said to comfort him-self: "Well, it is the Master's work. He will help me do it, with little or much, as He sees best." Then he fell asleep, but was roused by hearing a runny little voice that seemed to come from his pocket.



Making money for Home Missions.

"I wish you would get out," it said. "Such common company! I never associated with ten cent pieces before in my life—and coppers, too!"

"Get out yourself," answered a silvery tone. "We are solid, at any rate, and you're nothing but a piece of paper!"

"Piece of paper!" was the retort. "I'm a check for \$1,000, I thank you!"

"I don't believe it," said the pert ten cent piece.

"Come, come, don't quarrel," remarked a fat silver dollar. "It's true that that thin person is pretty valuable, though he doesn't look it; but there's plenty of room for us all in here."

"A common silver dollar!" sneered the check. "However, I don't mind you so much, but do ask the coppers to leave—they make me feel sick with their strong odor!"

"Worth more than you, any day," put in a gruff voice; from a big, old-fashioned copper cent. "Tell me who gave you, and what he said about you, Mr. Check."

"Why, Mr. Millionaire, of Wealthyburg, gave me; and I heard him say: 'I don't mind having a church in that part of Prairieville, it will be a good thing for my property.'"

"I thought so! Don't you see," rejoined the cent, "you are not worth half as much as we coppers."

"No, I don't see!" cried the check. "I can build a big church."

"So you can, but you're not good money, all the same; you're not self-denial money, we are."

"Fiddlesticks!" quoth the check.

"Who gave you?" asked the silver dollar of the cent, by way of making peace.

"I was in a cracked sugar bowl on Polly Cook's shelf, with three other pennies," was the answer.

"Pooh!" sneered the check.

"Never mind," went on the copper, "few are the pennies Polly has. She is a lame girl, and can't work, only wash dishes and tend baby for her mother. Once or twice she got a cent when her mother could spare it, and she found me two years ago, and put me into the old bowl."

"Why didn't she spend you for candy?" asked a bright little cent. "Ever since I was born I have mostly gone for candy."

"Polly never has any candy," resumed the old copper; "she was saving us up to buy a dress. But Miss Tilly, her teacher, came for her the other night to go to church and hear the secretary. Miss Tilly got a rolling chair, and Tom—he's Polly's brother—pushed it, and so she went. Poor thing, after she heard of the great needs, she cried because she had nothing to give, so Tom, to pacify her, ran home and got the old sugar bowl, and Miss Tilly put us into an envelope, and Polly herself handed us to the Secretary. Wasn't he kind and nice, though! So Polly brightened up as happy as a queen."

"But you don't tell how I went into the envelope, too," remarked the silver dollar. "Tilly had me all fixed for a flower for her new hat, but she said to me, 'If poor little Polly gives all she has, I will give up the new flower.'"

"Don't you want to hear about me?" spoke up the talkative bright cent. "I was in a boy's pocket, and I knew I was going for candy; but he listened with all his ears to the story the secretary told, and then fished in his pocket and found me and a five-cent piece, so he slipped us in the offering when it passed him."

"Ten-dollar bill, you are quiet enough," said the silver dollar; "tell who gave you."

"I am a bill now, but I was a lot of fives, tens, pennies, and quarters," answered the

other. "A little class gave me, and it took them a year to make me."

"How did they do it?" asked the check, condescendingly.

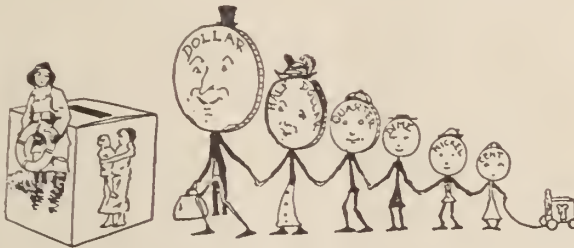
"Some gave five cents a month; others made cakes, hemmed dusters and towels, even sold rags. Don't look disgusted, Mr. Check. I'm sure every cent of me was faithful work and real love for missions, and I believe I'll do as much good as you will."

"But all rich men aren't selfish by any means," murmured another check in another part of the pocketbook. "I am only for \$200, and a rich man gave me, but he had already given so much for Missions that I am real giving."

"Some rich men are more generous than poor ones," moralized the big copper cent. "I've known stingy poor ones that grudged a crust of bread; but some poor ones would go hungry rather than have nothing to give at church."

"I'm a gold medal," put in a soft voice from the middle of the pocketbook. "The secretary wondered who put me in the offering. It was a Home missionary's daughter, who teaches for her living and sees hard times. She only had five cents for the offering, so she put me in too."

After this there was silence, and the secretary opened his eyes. "Have I really so much love and work in my pocketbook? I am rich! But I hope Mr. Millionaire will learn to give for love of Christ and His church!"—L. M., from the *Young Christian Soldier*.



On the way to the Pocket-Book, via the Mite Box.

HOW A CLASS OF SMALL GIRLS RAISED \$2.00 FOR NACOOCHIE INSTITUTE, SAUTEE, GA.

With the money came this letter:

"We are a class of six young girls of about twelve years of age, and perhaps you will be interested to know of some of the ways in which we earned this money. One girl made a cake, all by herself, and sold it. Another did some scrubbing for her

mother, and was paid for it. Another picked and sold raspberries. Still another raked and swept the yards, and was paid for it instead of hiring colored help. You see we have been earnest about our contribution."

Treasurer's Report for Home Missions, November, 1912

	1912.	1911.	Increase.
Total Receipts for November.....	\$ 6,847 06	\$ 4,040 40	\$ 2,806 46
	April 1st to November 30, 1912.		
From Churches	\$ 38,394 40	\$ 32,717 72	\$ 5,676 68
" Sabbath Schools	3,978 08	1,986 52	1,991 56
" Missionary Societies	3,467 86	3,160 77	307 09
" Individuals	14,913 63	9,098 64	5,814 99
" Legacies	3,630 00	984 03	2,645 97
" Interest	3,374 28	2,304 56	1,069 72
" Literature	112 81	79 78	33 03
	\$ 67,871 06	\$ 50,332 02	\$ 17,539 04
From Emergency Fund	\$ 4,984 00		
" Permanent Loan Fund.....	10,661 56		
" Board of Domestic Missions	625 00		
" Special Loan Durant College.....	6,206 89		
" Church Erection Loans	1,351 90		
" Special Evangelistic	2,847 25		
" Soul Winner's Society	7,322 73		
" Bills Payable	12,000 00		
" Balance, March 31, 1912	166 22		
	\$114,036 61		

A. N. SHARP, *Treasurer.*

NOTES

AN OBJECT LESSON.

Three years ago Rev. S. M. Glasgow, of the graduating class of Union Theological Seminary, Richmond, Va., volunteered for Home Missions. He was assigned to Southwest Texas, to serve the new towns in the section of irrigated lands along the Rio Grande. As the result of Mr. Glasgow's labors, six churches have been built. Their development was so rapid as to require a division of his field, and the employment of two other men to minister to these churches.

The above is given as an object lesson of Home Mission opportunities challenging our Church to keep pace with the development of the country.

ACTIVE IGNORANCE.

"There is nothing more dreadful," said Goethe, "than active ignorance." A little reflection will justify the truth of his statement. Many a slander is kept in rapid circulation by persons ignorant of the facts, who imagine that they are serving the cause of righteousness. Many a pastor is kept busy trying to check the unwise activities of earnest but misguided people. Never was any man more active than Saul of Tarsus, while ignorantly persecuting the Church. Many a missionary society is diverted from its legitimate work or aiding the neediest by some misguided activity in the interest of a worthy object, but of vastly inferior merit. The good that might have been done is, by "active ignorance," diverted in the wrong direction.

One of our ablest and most consecrated missionaries, not in a spirit of complaint, but feeling a financial strain that precludes best results, remarked in a personal letter:

"Is it not a reflection on the Presbyterian Church to send us to our work with the small

salary of \$25.00 per month, barely enough for board, and not a penny for material with which to instruct the children? I would not have returned here had I not felt that the dear Lord called me to finish my work to a certain extent. The more I tried to answer my own prayers to go elsewhere, the more I felt the call. "Come here, and work in my vineyard." And I was glad to-day, when the father of two of my dear little boys of last session, came and placed them in school again."

Endeavor each morning by communion to see the face of God before you see the face of man.—*George Miller.*

The Southern Presbyterian Church received a compliment at Pittsburg a few months ago, which we have not seen noticed in our religious papers.

At the meeting of the Permanent Committee on Colored Evangelization of the Council of Presbyterian and Reformed Churches, Dr. James G. Snedecor was elected chairman. The object of this committee is to act as the agency through which the constituent churches of the Council can co-operate in missionary and educational work among the negroes in the United States.

CHRISTIANITY'S REPROACH.

Huxey asserts that "the conditions and surroundings of the lowest savages in New Guinea are more conducive to decent and moral existence than sections in East London and other great cities. London," he says, is a reproach to Christianity."

What benefit is it to give the gospel to a people if they are then neglected until their life sinks lower than that of the heathen. It were almost as well to leave a country in the depths of heathenism as to fail to Christianize it. It is not enough to evangelize; our duty is not ended until we Christianize.

THE WOMAN'S AUXILIARY

OF THE
PRESBYTERIAN CHURCH OF THE U. S.

OUR COMMISSION "Go ye into all the world and preach the Gospel to every creature."

Mrs. W. C. WISSBOROUGH, Superintendent,

4001 West Prospect Place

Kansas City, Mo.

TALENT MONEY

Our Aim by March 19th.

To wipe out the Foreign Mission debt and bring up all arrearages.

Our Method.

Diligent and prayerful use of "talent money" distributed to all members of societies for this purpose.

Our Authority.

Our Lord's Parables of the Talents and Pounds.

Our Reward.

"Well done thou good and faithful servant."

ARE YOU AT WORK?

CONCERNING PRAISE MEETINGS

JENNIE HANNA

IT IS like turning aside from the heat and burden of the day to a rest in green pastures, with grateful shade and refreshing springs, to observe an annual praise-meeting, after a year of the

regular programs of study and information, inspiring though they be. To spend one hour in simple thanksgiving and prayer, brings us back to the Fountain-head of joy and strength and sends us out with renewed power to serve.

It is becoming more and more customary to hold such a service, generally close to Thanksgiving Day. The testimony is that it is the sweetest, most spiritual, most uplifting service of the year, with the most generous offering. By way of suggestion to those who have not held such meetings, the following programs are given:

Organ Prelude.

Anthem—By Chorus.

Doxology.

Devotional—Palm 103.

Prayer.

Hymn—"All Hail the Power of Jesus' Name."

Address—"Opportunities of women in modern missionary work."

Offering.

Prayer.



Miss Jennie Hanna.

This is a form of service frequently used and sure to make a successful meeting if a strong speaker is secured. In the program above, the address was made by Mrs. D. B. Wells, widely known for her work as writer and leader in Mission study, and her eloquent forceful speech. The Modern Missionary movement abounds in material for inspiration and thanksgiving, so that a magnetic speaker is sure to awaken a vital response and raise enthusiasm to a higher plane. The following program is most beautiful:

Hymn—"Oh Could I Speak the Matchless Worth."

Responsive Reading.

Hymn—"All Hail the Power of Jesus' Name."

'Freely ye have received; freely give.'

Circle of Prayer—closing with Lord's Prayer.

Devotional—"The Life More Abundant," followed without prelude by chorus, "Faith is the Victory."

Consecration Service.

Solo—"My Jesus, My Savior," A song of praise.

Reading—Margaret Sangster's Poem, "For Love's Sake."

Offering, with Solo—"I gave My Life for Thee."

Doxology.

In the latter program, the responsive reading was one published by the Woman's Presbyterian Board of the Southwest, St. Louis, costing fifty cents per hundred. The short reading "Freely ye have received," was given by two ladies who followed their texts with brief statements of what Christian women have received and what they can do to pass on their bless-

ings to less fortunate women, while a third gave instances in the work of the Southern Presbyterian Church during the past year, both at home and abroad, which call for special thanksgiving. Both this and the tender consecration service, using Miss Havergal's hymn, "Take my Life," were adapted from a Thanksgiving program "In the Sight of a Thankful Heart," published by the Woman's Baptist Foreign Missionary Society (Boston). In the circle of prayer every one took part. Those who could not use their own words, were provided with brief type-written petition in Scripture words, and they were given from the heart. Every part of the program held the high keynote of joy and devotion, voiced by the short address.

Either of these programs can be given easily in an hour. They require careful preparation so as to move smoothly without announcement, and leave the hearts free for real thanksgiving, but the uplift is worth all the effort.

There is a wealth of material for praise meetings supplied by the Womens' Boards of all denominations, and the hymns and poems of permanent literature add a charm all their own.

Miss Lambdin and Miss McNeilly can supply many of them. It is one of the joys of the close sisterhood of missionary women that we share the good things of all—that we are Christian before we are sectarian, and that each one contributes gladly her gifts, so that all may be thoroughly furnished unto all good works.



STANDARD OF EXCELLENCE

20 per cent. increase in gifts.

10 per cent increase in membership.

All reports closed March 31st.

Officers for ensuing year elected at March meeting.

Subscriptions to MISSIONARY SURVEY equal to one half the membership.

A Prayer Calendar for every member.

A Mission Study Class for every society.

Annual report blanks filled out and mailed not later than April 10th to THE WOMAN'S AUXILIARY, No. 4001 West Prospect Place, Kansas City, Missouri.

Only three months remain of the fiscal year. How many societies are striving to reach this Standard of Excellence?

Don't wait until March to bring reports up to the Standard, but devote these next three months to an earnest endeavor to accomplish this end.

NOTES

It is earnestly hoped that every Missionary Society has its "Campaign Committee" appointed by its President, for the purpose of aiding the Church in the great Evangelistic and Stewardship movement now in progress. An unusual opportunity for usefulness is before the women of the Church.

If you wish suggestions regarding your duties, read, "How Can a Woman Help in the Million and a Half Campaign?" furnished by the Woman's Auxiliary on request.

The Presbyterian Conferences being held in every Presbytery in the Church, are issuing urgent invitations to the women to attend and enlist actively in the work.

The Southern Presbyterian College at Red Springs, N. C., reports twelve well organized Mission Study Classes in its Y. W. C. A., including in this membership nearly all the girls of the school. These girls are systematic in their giving, and are pledged to various causes to the total of \$520. What intelligent and effective missionary women will come to the Church from among these girls!

REPORTS FROM WALL STREET

I ALWAYS dread the time for reports," said a young delegate at a recent Presbyterian. "Of course they are a necessary evil, but they are so tiresome and no one can remember so many statistics."

This chance remark expresses the feeling of many. Reports are a vital part of the life of any organization. They are the index finger pointing either forward or backward. If intelligently handled, they should be neither tiresome nor confusing.

Important statistical reports should be more than simply read to the delegates, they should be before their eyes in plain figures during the entire meeting for information and comparison. This is accomplished by means of Manilla paper, black ink and industry on the part of the official giving the report.

The following excellent Treasurer's report, on heavy paper six feet square, was before the eyes of all during the entire session of the Virginia Synodical:

Treasurer's Report

PRESBYTERIALS.	F. MISS	H. MISS.	CONTINGENT.	OTHER CAUSES.	TOTAL.	INCREASE.
Abingdon	\$ 1,297 95	\$1,122 65	\$ 42 80	\$ 192 38	\$2,655 78	\$ 608 38
Chesapeake	1,448 72	280 09	52 65	288 08	2,009 54	389 45
E. Hanover	6,204 13	2,230 25	10 00	508 83	8,953 21	2,103 07
Greenbrier	813 29	172 04	4 10	562 83	1,552 26	667 83
Kanawba	663 00	537 00	19 00		1,219 00	
Lexington	2,983 90	1,736 27	82 80	638 34	5,441 31	849 37
Maryland	557 45	183 84	140 45	518 72	1,274 46	322 44
Montgomery	2,399 03	976 28	87 45	559 39	4,022 15	985 90
Norfolk	1,021 75	744 27	26 00		1,792 02	357 01
Roanoke	844 02	287 98	49 00	122 75	1,303 75	56 10
W. Hanover	700 00	542 00	32 00	1,232 00	2,506 00	1,355 11
Winchester	565 38	300 61	19 47	752 66	1,638 12	415 49
Totals	\$19,498 62	\$9,113 28	\$439 72	\$5,315 98		
Total Contributions					34,367 60	
Total Contributions Y. P. Societies					7,105 10	
Grand Total					\$41,472 70	

The Secretary of Young People's Work, Mrs. S. H. McCormick, also presented her report in a similar form. Secretaries of Literature can readily devise a form similar to the above.

These reports will make it unnecessary for the delegates to include statistics in their personal reports to the Synodical or Presbyterial, giving them opportunity

to tell of the spiritual side of the new work, methods adopted and new plans devised.

We are learning to save time in busy meetings by conveying information through the eye as well as through the ear. The printed report on the wall during the entire meeting is a most satisfactory method of doing this.

Delightful indeed, is a visit to the Mission schools in Kentucky in October.

The mountain sides are a riot of color, imposing in their magnificent grandeur, while the peaceful valleys and clear streams give a new comprehension of the Omnipotence which created such beauty.

More than two hundred bright faced children are being taught by Prof. Leonard and his assistants at Jackson, Breathitt county. The jail, just now overflowing with prisoners implicated in the notorious Callahan feudists' trial, stands near in sharp contrast to the school, and awakens the inquiry, "Would these men be behind these bars to-day if their childhood had been influenced by the Christian school?"

The site for the new school at Whick is well located, and the building under construction.

The school at Canoe occupies an important position geographically, and will soon have a man and wife in charge.

Mrs. Neel, the faithful and efficient teacher at Shoulder Blade, is doing a

splendid work, and has won the hearts of the people among whom she labors.

Visible results of these schools are often seen. At Hazard inquiry for "The woman most interested in Missions," resulted in meeting an earnest and intelligent young matron, born in Breathitt county and educated in the school at Jackson. Her pastor is depending upon her to organize the Missionary Society, abandoned while the church was vacant.

Evening shadows were falling as the white buildings of Highland College shone through the trees. Two days' travel through the mountains emphasized as could nothing else, what this college means to the locality.

The several buildings are taxed to their limit when the session is under way, and the addition of a well-equipped hospital building adds greatly to its possibilities.

The church is especially favored in having as superintendent of the great work among the mountaineers, Dr. W. E. Hudson, a man of earnest consecration, of masterful energy and world-wide vision. May the prayers of the entire Church sustain him.

CHRISTIAN EDUCATION AND MINISTERIAL RELIEF

Address all Communications to
REV. HENRY H. SWEETS, D.D., SEC'Y,
122 Fourth Ave., Louisville, Ky.

Make all Remittances to
MR. JOHN STITES, TREASURER,
Fifth and Market Streets, Louisville, Ky

WHY DON'T YOU SPEAK FOR YOURSELF, JOHN

STILL John Alden went on, unheeding the words of Priscilla, Urging the suit of his friend, explaining, persuading, expanding; But as he warmed and glowed in his simple and eloquent language, Quite *forgetful of self*, and full of the praise of his rival, Archly the maiden smiled, and, with eyes over-running with laughter, Said, in a tremulous voice, "*Why Don't You Speak for Yourself, John?*"

O ye Presbyterian preachers, pleading for schools and colleges, and missions and hospitals—for black men and yellow men and brown men—whose sympathies go out to the ends of the earth—composites of John the Baptist and John the Evangelist and John Calvin.

Why don't you speak for yourselves?

The income needed to meet the requirements will be large enough just as soon as the pastors speak out in behalf of their aged brothers and the widows of their associates *without apology, without hesitation, without false modesty.*

Look at the report of your Committee. See how claimants fare whose term of service was the same as yours is to-day. Put yourself on the list; or place your wife on the list. Then try to make the mental adjustment of your life and hers to the condition of those on the rolls of Ministerial Relief; and see how clear your hoarse voice will ring out in behalf of your disabled brothers and sisters.

PRAYER FOR THE CLERGY RELIEF FUND

O LORD JESUS CHRIST, Thou gracious Shepherd and Bishop of our souls, we beseech Thee for Thy ministering servants, now aged and infirm, and no longer able to work as active laborers in Thy vineyard. Leave them not, neither forsake them in this their hour of temporal want and distress. Open the hearts and hands of Thy people for their support and comfort, that their pathway to the grave may be free from all worldly cares and anxieties. Let the fund which Thy Church has established

for their relief be increased many fold, that neither they nor their helpless widows and orphans may ever come to want or have cause to complain of our neglect, but as the members of one family and household of faith, may we rejoice together in Thy love shed abroad in our hearts; through the same Jesus Christ, our most Blessed Lord and Saviour. Amen.

The prayer above is used in the Protestant Episcopal Church. Do you ever offer a similar prayer?

MAKE WAY FOR LIBERTY

BY MILDRED WELSH.

TOWARD the middle of the fourteenth century there stood in a little town of Switzerland an old house set in a quaint and fragrant garden. The window of the living room looked out upon the peaks of Mount Pilatus. Here every day when twilight fell, there sat a woman, and in her arms her little son, Arnold Winkelried. As he lay there, and watched the sunset die upon the snowy summits and the purple shadows creep slowly down into the valley, she told him stories of his ancestors, their brave deeds and the blood and lives they gladly gave for home and fatherland, till the little lad's heart flamed into a high resolve that he, too, would one day give his life for Switzerland.

The years slipped by and ever about the growing boy hot words passed over the wrongs of his country; always he heard the clash and din of arms and saw the men of Stans go out to fight. "One day, I, too, will go," said Arnold, and got himself ready. In every feat of daring he was first. No foot so swift or sure as his to scale the mountains, no swimmer so bold, no knight so skilful at jousting in the tournament. Fights with robber barons, foreign wars, the dangerous life of a spy, he welcomed joyously that his might be a strong arm and a brave heart in the hour of need.

Outside the little city of Sempach, Duke Leopold of Austria, had drawn up his army. Here he meant to give a last swift blow to the liberties of Switzerland. He formed his first division into a hollow square twenty or thirty ranks deep, each man armed with a long harpoon-shaped spear. The Swiss Confederates formed their lines into a wedge, and with a shout rushed forward to break the Austrian square. But the bristling front stood fast and many a patriot fell impaled upon the spear points. Again they tried and failed, leaving dead and dying on the field. The lines wavered and Arnold Winkelried stepped out of the ranks. The light of the morning was on his young uplifted face. Around him the ancient mountains, strong and pure, looked calmly down, the

blue sky of Switzerland arched over him, the sunshine glinted on the spear points.

"Make way for liberty!" he cried,
Then ran with arms extended wide
"Make way for liberty!" he cried,
Their keen points met from side to side.
Swift to the breach his comrades fly
"Make way for Liberty!" they cry,
And through the Austrian phalanx dart
As rushed the spears through Arnold's heart.
Thus Switzerland again was free
Thus death made way for liberty.

Four hundred years have come and gone and still the splendor of the golden deed shines down the wastes of time till it rests upon our western shores; the glory of that day when "rushed the spears through Arnold's heart."

Make way for liberty! If only a fellow could. And you can. Perhaps not in one glad, supreme moment of death like the heroes of old; it may take your *life* to make way for liberty. The fight is not over. Already the world seems moving on to the great battlefield of all the ages where against the armies of God stand arrayed all the embattled legions of evil.

Oh! boys, just on the threshold of young manhood, life and its joys before you, death far away, which side will you take? You may choose to make money, to seek pleasure, power and wealth, but not that way will you make way for liberty.

Listen, boys, a voice calls you, the voice of Him who in the darkest hour of history through death made way for us to God on Calvary. Do you hear it and the tramp of your comrades in arms as they go to the front, ministers, doctors, teachers, consecrated business men, missionaries?

Behind them are the pleasures, honors and prizes of the world, in front—dark slums and haunts of wickedness, poor Home Mission fields, the sin and disease of heathenism, absence from home, loneliness, heart-break.

But when sunset comes and the last gun fired, the colors furled, very weary, you lay your armor down, sweeter far than strains of any mortal music you will hear again the Christ who called you, say:

"Through life and death, he made way for liberty and for me."

DR. MACLAREN AND OBSCURE MINISTERS

TO THOSE ministers who feel that their ministry is suffering through obscurity, the words of the late Dr. Maclaren may furnish some comfort. His labors were begun in a small church in Southampton with a seating capacity of nearly three hundred and a salary of less than three hundred dollars. But of such a lowly beginning he said:

"You could have had a pew all to yourself and another for your hat. All the same. I thank God I was stuck down in a

quiet, little obscure place to begin my ministry. Half of you young fellows are spoilt by being pitchforked into prominent positions at once. Then you fritter yourselves away on all manner of little engagements that you call duties, going to this tea meeting and that anniversary, and that breakfast celebration, instead of stopping at home, reading your Bible and getting near to God. I thank God for my early days of struggle and obscurity."

FACTS CONCERNING THE CHRISTIAN COLLEGE

IT SET the standard of American education and has maintained it.

It is the mother of college presidents and America's most prominent educators.

It is the college which has furnished the Church with its policies.

Its form of government is truly American, and free from politics.

It is thoroughly Christian, yet free from bigotry.

Its scientific departments are manned by scholarly Christian men.

It is free from that irreligious sectarianism which denies a place to the Bible in the curriculum.

It believes in a philosophy which holds to a personal God, a divine Christ, an immortal soul, an imperative duty.

It is free from agnosticism and pantheism, the greatest foes of Christian truth.

Fundamental in its curriculum is love of all truth. It does not prejudice the student against the truth of revelation by refusing it a place in the curriculum.

It believes that the words of Jesus and Paul should be studied, as well as those of Socrates and Plato.

It believes that the formative element in history is Christianity, and that any curriculum is defective which fails to teach it.

Its educational work has been done for less money than that of any other agency. It is the greatest tax-saving institution in the State.

It gives the greatest return to the country of any philanthropic investment known to Christian men and women.

It is the safest investment of Christian money known to the Church.

Its students coming from the best Christian homes, help to create a clean, strong collegiate life.

Its students are taught to live economically, to think rightly, and to act nobly.

Its product is the well-trained, accomplished Christian citizen.—*Rev. F. G. Gotwald, D. D.*

NOVEMBER OFFERINGS

The following offerings were received during the month of November: Undesignated Fund, \$1,454.47; Education for the Ministry, \$925.67; Ministerial Relief, \$984.60; Assembly's Home and School, \$180.46; Schools and Colleges, \$173.52. Total, \$3,718.72. Total for

November, 1911, \$4,516.91. Decrease, \$798.19. Endowment Fund of Ministerial Relief, November, 1912, \$253.79; November, 1911, \$1,130.34. Decrease, \$876.55. Educational Loan Fund, November, 1912, \$7.00; November, 1911, 0. Increase, \$7.00.

FOREIGN MISSIONS

REV. S. H. CHESTER, D. D., EDITOR, 154 FIFTH AVENUE NORTH, NASHVILLE, TENN.

TOPIC FOR THE MONTH—CHINA

IT SEEMS that it will be necessary to rearrange our topics for the month, inasmuch as up to the present date, since taking charge of the Missionary Department of the magazine, the Editor has found that there were more missionary letters in hand for each succeeding number from other parts of our Mission field than from the country which was supposed to be especially under consideration. We have not very much from China for this number of *THE SURVEY*, although what we do have is good enough to make up for some shortage in quantity.

Nothing startling has occurred in the political situation in China during the month. The Republic still survives in spite of many prophecies to the contrary, and we firmly believe it will in due time come into its own, although it may be through great tribulation yet to be experienced. On October 10th it celebrated with imposing ceremonies the first anniversary of its birth. If it could have been destroyed it would seem that such must have been its fate from the want of financial resources to carry on its work of maintaining order and adjusting itself to its international relations, and also from the characteristic behavior of the unpaid soldiery by whom the revolution was accomplished. The famous "Six Powers' Loan" of three hundred million dollars has not materialized, and we sincerely hope that China will be able to hold out in her refusal to accept it on the humiliating terms upon which the Six Powers made their

offer of the loan. The Chinese Republic will have much to learn as to the best method of conducting its affairs, but we do not believe that the control of these affairs by six European Powers, each jealous of the other, and each more concerned for its own political and pecuniary interests than for anything that has to do with the good of China, is what the Chinese Republic needs at this stage of its career.

A significant event in the religious sphere was the celebration on September 15th of the fiftieth anniversary of the Presbytery of Amoy. This Presbytery grew out of the joint labors of the English and American Presbyterian missionaries working in that part of China. Of these missionaries who were present at the formation of the Presbytery fifty years ago, not one remained to participate in this jubilee celebration. Of the Chinese members present at the organization only one remained. Of the influence and work of the Presbytery during the fifty years a correspondent of the *North China Herald* living at Amoy, writes as follows: "Fifty years is a long enough period to test the character of a movement, no matter what its object be. One wondered, as he beheld a thousand Chinese Christians assembled in the commodious London Mission chapel, what their influence might be. How, for instance, in the matter of behaviour and intelligence and civilization generally does Amoy compare with other places of equal size and importance in China? Is so much Christian life influ-

ening for good its great mass of humanity?

"That it is a leavening influence in social life cannot be doubted, and that its tendency is towards the uplifting of the masses to a higher plane of living is equally certain. At one of the meetings there were present the chief officials of the Government, both civil and military, to offer their good will and congratulations and to express their cordial recognition of the beneficent results of the Christian faith and work in their midst. One feels that it is being gradually borne in on the intelligence of this vast empire that the teaching of the Master is not a mere bundle of tenets or principles written in an old book called the Bible, but rather that it is a living life which is being imparted to many of the people, and that now, at this time of day, its florescence is seen and appreciated in the society in which it is lived. This important fact was recognized by those sympathetic officials who were present and spoke at the celebrations.

A SOCIAL FORCE.

"On the other hand, to an outsider like myself it seemed very strange that so little interest was manifested in these Jubilee celebrations by the foreign communities living in Amoy. The reason cannot be their lack of interest surely in Christianity. It is, perhaps, to be found in that refusal to believe that the Christian faith is making any headway in China and in the belief that the Chinese absolutely refuse to accept it as their creed or religion.

"If this be the reason they have assuredly missed a remarkable opportunity of testing so ill-founded an opinion. The Chinese gentlemen who spoke showed that they themselves possess deep insight into the spirit of Christianity. They value it themselves. They are also much concerned about declaring the faith to their fellow-men. They realize what a valuable asset their new religion would be at present for their nation in order to give unity of aim and purpose, and to create a spirit of disinterestedness and devotion in their coun-

trymen who are seeking to found for their country a stable constitution.

"The character which Christianity builds up in men is that which China needs in her rulers—faithfulness and perseverance in their great cause. Their old philosopher who knew his fellow-citizens well, said, 'Faithful words offend the ear.' Faithfulness is distasteful to self-interestedness. China's present danger is in the possibility of having as her overseers self-interested persons."

REPORT OF DR. HENRY M. WOODS

We would call especial attention to the report of Dr. Woods, of Tsing-Kiang-Pu, of his work for the year, made to the North Kiangsu Mission at its recent meeting. This report gives an illuminating picture of the numerous and various kinds of activity involved in the work of our foreign missionaries, and incidentally, throws light upon the character of men that are required for carrying on this work successfully. To do all that the situation demands of a missionary in North China one needs to be at the same time preacher, author, teacher, doctor, political diplomat, and civil engineer. The picture of the old man "standing at attention," described by Dr. Woods, strikes us as being a capital subject for an artist with imagination enough to understand and to put into the picture all that it means.

THE TROUBLES IN MEXICO

The situation in Mexico continues to be disturbed. Revolutions spring up over night here and there and yonder, none of them taken singly amounting to anything very serious, but all of them taken together giving rise to serious question as to what may finally have to be done in order that permanent peace may be restored.

Recently we met on a street car in New York City one of Orozco's men who, as he said, "had been shot all to pieces in one of the guerrilla battles and had come to New York to get himself put back together again." We asked him what was the object of the present insurrection from

his standpoint. His reply was, "Simply to get Madero out." The reason for wanting him out he said was because he had made promises before his coming into the presidency and after getting in he had "failed to come across."

This seems to give an inkling of the real trouble in Mexico. The condition of the masses of the people is so wretched and desperate that they think that nothing could possibly happen that would make it any worse. Most of the land is held in very large bodies by wealthy owners, and is farmed out to *peons* on terms that do not admit of anything agreeable or hopeful in their condition. It is likely that Madero and all subsequent revolutionary leaders have been producing an impression on the minds of the people that when they succeeded this condition of things would be changed. When Madero did succeed, however, there was no dispossession of the landlords and division of the land among the people as they expected. This was what our battered hero meant by saying that Madero "failed to come across."

While, of course, no such thing as the wholesale confiscation of the property of the rich and its distribution among the masses is feasible in Mexico any more than in this country, yet we are confident that there will never be orderly and settled government in Mexico until steps have been taken by which, in legal and righteous ways, the ownership of the land in Mexico passes out of the hands of these landlords who hold it by counties and districts into the hands of those who actually till the soil. The history of the struggle in Ireland against absentee landlordism is one which the statesmen of Mexico need especially to study.

Meanwhile it seems to us that the sternest measures should be used in dealing with those political leaders in different parts of Mexico who get up these overnight revolutions, resulting in the loss of hundreds of lives, not because they have any well considered and feasible plan for improving the condition of the Mexican people, but only because they want to get one man out who they think has not "come

across" in the fulfilment of all his pre-election promises, in order to make experiment of another.

THE KOREAN CONSPIRACY CASE

THE travesty on justice that was perpetrated in the trial and conviction of 106 Koreans, nearly all of them Christians and most of them members of the Presbyterian Church, on the charge of conspiracy against the life of Count Teruchi, the present Governor-General, is now known to the ends of the earth. The sentences imposed were imprisonment for terms ranging from four to ten years. One of those sentenced to ten years of imprisonment was Baron Yun Chi Ho, president of a college belonging to the Methodist Mission, and perhaps the leading Christian in Korea. In this trial it was declared by Mr. Agawa, an eminent Japanese lawyer who was counsel for the accused, that Japan was herself on trial before the civilized world. As the trial proceeded it became more and more evident that the presiding judge transformed himself into a prosecuting attorney. All questions had to be put to the accused through him, and he changed the questions to suit himself, and manifestly used every effort to confuse and trap the prisoners into self-contradictions after the manner of prosecuting attorneys in cross-examining the witnesses for the defense. When one of the prisoners, who was a Presbyterian pastor, was tripped into a slight verbal inaccuracy, the presiding judge loudly called him "A lying Jesus doctrine pastor," at which the associate judges, and General Akashi, the chief military official concerned in the prosecution, who was on the platform with the judges, all laughed heartily.

When it had become manifest that the presiding judge had convicted the prisoners in his mind before the trial began and was shamelessly refusing to observe even the pretense of fairness and impartiality, the Japanese counsel for the defense refused to proceed further, declaring their opinion that the trial was not being conducted according to Japanese law or in a

manner consistent with the honor of the Imperial Judiciary. They therefore applied for the unseating of the presiding judge and his colleagues and for a new trial under different judges. This application was refused by the higher court, and after some delay the trial was resumed and concluded with the result mentioned above.

An appeal has been taken from this decision to a higher Court of Appeal, and should judgment go against the prisoners in this court, there still remains a Supreme Court of the nation to which appeal may be taken.

On October 11th there was held in New York City a conference of representatives of the Presbyterian Board in New York, the Executive Committee of Foreign Missions in Nashville, the Boards of the Methodist Episcopal Church North and South, the American Bible Society, and the International Committee of the Young Men's Christian Association, to consider what steps, if any, could be taken looking to the relief of our brethren in Korea. There were present as invited guests at this conference Hon. Seth Lowe, Hon. John W. Foster, Dr. Charles W. Elliott, Dr. Arthur T. Hadley, Dr. Lyman Abbott, and Hon. James Brown Scott.

A summary of the conclusions reached at the conference includes the following:

1. That the case is not one demanding any request for intervention by the American Government, or to be dealt with by official diplomatic action.

2. That such assistance should be given by the Boards and Societies having work in Korea as might be necessary to secure the best available Japanese counsel for the defense.

3. That effort should be made through influential Christians in Japan to bring the Japanese Government in Korea into more sympathetic relations and understanding with the Korean Christians.

4. That effort should be made to enlist the interest and help of eminent men in Japan, like Count Okuma and others who, though not connected with any church, are recognized as men of large sympathies and broad outlook.

While it was not deemed desirable to attempt the fusion of the Korean and Japanese Churches, the opinion was expressed that the missionaries in these two fields should confer together with the view of bringing about the closest possible relations between the two churches.

It was thought advisable also that further conference should be had with the Japanese Ambassador in Washington and with other influential Japanese in this country as opportunity may offer, with the purpose of stating the desire of the Mission Boards more fully to understand and appreciate the position of the Japanese in Korea, to ask the Japanese what the Boards and missionaries can do to avoid unnecessary embarrassment to the policy of the Japanese, and to aid them in carrying out plans which will conduce to the welfare of both the Japanese and Korean peoples; and that in this conference the representatives of the Boards should frankly state to the Ambassador the impressions made upon our minds and upon the minds of the intelligent Christian people of this country generally as to the real character of this trial, and the conviction that the manner of it did not do justice to the real spirit and purpose of the Japanese Government in dealing with their subjects in Korea; and that the Mission Boards and their supporters and friends in America look with confidence to the government and people of Japan to see that any injustice that may have been committed shall be remedied, and that if the accused Koreans are guilty, that fact shall be determined in ways which will command the confidence of the civilized world in the justice of the sentence.

Finally the suggestion was made that it might be desirable to send a deputation from this country who might hold conferences with missionaries, leaders of the Korean and Japanese Churches and Japanese officials, such as would aid in the settlement of pending questions that could be handled in such conferences more satisfactorily than by correspondence. This suggestion was referred to the Boards and Societies for consideration, and at the November meeting of the Executive Com-

mittee the suggestion was approved and the assurance given that if such a deputation should be sent, our Committee would use every effort to provide a suitable representative for the purpose.

THE JAPANESE POINT OF VIEW IN THE KOREAN CONSPIRACY CASE

In discussing this question, it is very necessary to remember that there is what we may call the Japanese Point of View, from which the case should also be looked at by us, in order that we may not do the whole Japanese nation an injustice on account of the misdeeds of some of its representatives. First of all, Korea is now the exposed frontier of the Japanese Empire, lying on the highway over which any foreign invader must travel. That there should be a population in this part of the Empire not only disloyal to the Empire, but ready to enter into active co-operation with any possible foreign invader, is a situation which the Japanese Government would naturally regard as intolerable. It is also well known to the Japanese Government that, especially in the northern section of Korea, which is the principal seat of the present trouble, the people were generally opposed to the Japanese occupation, and that some of the leading citizens now prominent as members of the Christian Church were in years past members of patriotic societies which stood for the independence of Korea. It is not unaccountably strange that when these same citizens afterwards declared their purpose to accept Japanese control and to make no further resistance to it, because they would regard such resistance as hopeless, the Japanese Government should have been found willing to lend a ready ear to any charge of active disloyalty on their part.

It is also to be remembered, as bearing on the charge of conspiracy against the life of the Governor-General, that the former Governor-General, Prince Ito, was assassinated by a Korean who claimed to be a Christian, and that an American supposed to be friendly to the Japanese annexation was assassinated by another Korean in San Francisco.

It is also to be remembered that church

services in this part of Korea, where the membership was very large and enthusiastic, brought together in frequent meetings large numbers of people, in which the things that were said and done were likely to be greatly misunderstood by the Japanese officials who might be in attendance, on account of their imperfect knowledge of the Korean language. In one place where a sermon was preached on the slaying of the giant Goliath by the boy David, in which the preacher impressed the lesson that a weak man fighting in a just cause with God on his side is stronger than a strong man fighting for the wrong, it is said that a Japanese official who was present received the impression that the preacher was encouraging the Koreans to resist the Japanese, in the hope of success because they would have the right on their side of the controversy. It is also said that some of the Japanese officials, hearing the Christians sing, "Onward, Christian Soldiers," and "The Son of God Goes Forth to War," drew the inference that the Koreans were thus being incited to armed resistance to the Japanese occupation.

Another thing that caused some suspicion and uneasiness on the part of the Japanese officials was that many of them found themselves with little to do, for the reason that the Korean Christians were in the habit of going to the missionaries with their local troubles and disagreements, and in this way settling nearly all of their personal controversies, supposing that in this way they were complying with the scriptural injunction to arbitrate their differences before their friends instead of going to law before the unbelievers. It was in this way that in the minds of some of the Japanese some of the missionaries became implicated in what they regarded as the disloyal attitude of the Korean Christians.

While these things and others which there is no space to mention may help us to understand the Japanese attitude in this matter, they do not excuse any mistake the Government of Japan has made or any wrong that it has perpetrated in the conduct of what is called The Korean Conspiracy Case.

We think the fundamental mistake made by Japan in her dealing with Korea is in the method adopted for securing the loyal acceptance by Korea of annexation as a part of the Japanese Empire. Some of our older American statesmen would be in a favorable position to give her some friendly advice in this matter, based on the experience of our own government in a somewhat similar situation fifty years ago. At that time our Government had on its hands the very difficult problem of re-annexing a part of its territory that had been temporarily separated from it, and of winning back the loyalty of the people of that territory which had been alienated by causes which it is not now necessary to explain. The first method adopted by the Government for this purpose was that of placing those parts of the country referred to in which disloyalty to the Government was supposed to be most intense under military government. The effort was made to prevent any active exhibition of the supposed disloyalty of the people by means of the fear inspired by the national soldiery who were on the ground for the purpose of summarily suppressing such exhibitions. After a few years of experimentation with this method it was acknowledged on all hands to be a disastrous failure, and a new era was ushered in by the inauguration of a policy of kindness and fair treatment, as the result of which the government of the United States now has no citizens anywhere more devoted to her flag or more ready to shed their blood in her defense against any invader whatsoever than those who inhabit the States that once formed the separate government of the Southern Confederacy.

We would like to commend the study of the history of our own country for the last fifty years, with especial reference to what is known as "the reconstruction era," to the statesmen of Japan, as furnishing lessons which would be invaluable to them in dealing with the very difficult and complicated situation which confronts them in administering the affairs of that part of their Empire which was formerly known as Korea.

THE KASSAI RUBBER COMPANY

In days gone by our readers have heard things of the great Kassai Rubber Company that were not to the credit of that institution from a humane or a moral point of view. Under the new regime in the Congo, however, the Company seems to have made radical changes for the better in its methods of collecting and handling rubber. It has also been doing some very nice things for our African Mission. Recently a steamer of the Company transported Mr Arnold and fifteen natives whom he brought down as laborers from Luebo to Leopoldville free of charge, furnishing entertainment for the whole company for about three weeks. They also offered to put the *Lapsley* on their dry dock and put new plates on her wherever needed and generally overhaul her free of all charge. The cash value of all these favors at market prices would have been not less than \$500. The Director of the Company gave as a reason why they were glad to do these things for us, the kindness of Dr. Coppedge in ministering to the officers and employees of the Company whenever he was called upon. This is one of the incidental elements of value in the work of our medical missionaries. We urgently need two more of them for our African Mission.

Two interesting cuts in this number are those representing the evangelists at Luebo doing volunteer work on the new home for the expected reinforcements from America, and the force of Batatela workmen engaged in the same occupation. These pictures speak more loudly than words of the welcome given to our new missionaries by the native people. We do not wonder that so many of our young people are wanting to go where they are so much needed and where the work they do is so greatly appreciated.

Mr. DeYampert, who sent us the pictures, says, "We are glad to report the birth of two little missionaries at Luebo recently." These new-comers are Master George Motte Martin, born August 26, 1912, whose arrival has already been announced in the pages of THE SURVEY, and Master Samuel Lucius DeYampert.

whose exact birthday has not yet been reported. The latter youngster we might have claimed as a namesake, except for the information coming from one of the missionaries that he was named for the Prophet Samuel. His parents, no doubt remembered the old and wise saying that it is always safest to name offspring for persons whose earthly career has been finished."

Speaking of the coming of these two youngsters just in advance of the arrival of the party of fourteen reinforcements, Mr. DeYampert says, "It never rains but it pours."

OUR METHODIST BRETHERN JOIN US IN AFRICA

Rev. George T. McKee writes from Luebo, August 5th, that he and Mrs. McKee were planning soon to move to the new station at Mutoto. Mr. Bedinger also was to be a member of this new station, and possibly some of the new recruits just then arriving. The pity of it is that they have had to open the station without hav-

ing a physician along. If any of them should need medical help they would have to send all the way to Luebo for Dr. Coppedge, who is kept busy day and night with the work at that station and at Ibanche, and the other points near by. This is where missionary heroism come in, and it is also where tragedy sometimes develops in connection with the work. Where is the doctor that will volunteer to go out and help these friends in the great work they are doing in Africa?

Mr. McKee writes that Dr. Morrison and Mr. Bedinger had recently made application to the State for a station at Lusambo, to be used as a base and transport station, and later on as a regular station. Lusambo is a very large village in the heart of the real Baluba country, and this territory is one that our Mission has long been most anxious to enter. Some Catholic missionaries formerly settled at Lusambo, but treated the natives badly and were run out of the village on that account. The door is open to our people and they are begging us to come.



Force of Batetela workmen constructing a new house at Luebo to furnish shelter for the large party of new missionaries arriving there recently. These workmen came from their native homes, three months' march from Luebo, and are skilful house builders.

The Southern Methodist Mission Board is planning to open work in territory contiguous to ours among the Batetela tribe. A more thrilling story than that which Bishop Lambuth has to tell of his recent travels through this region cannot be found either in the pages of fact or of fiction. He and his associate, Professor Gilbert, a colored teacher in Payne College, Augusta, Ga., first visited our Mission at Luebo and Ibanche. Some of our native evangelists volunteered to go with them on their eight hundred miles journey of exploration, and when they open their Mission their first helpers will be some Presbyterian elders furnished them by the



Our native evangelists volunteering two days' work on the new home for new Luebo missionaries.

church at Luebo. They will also make use to some extent of the *Lapsley* in their transport work, and other features of co-operative work will be developed as the work progresses. We have been so long and so closely associated with the Methodist Board located here in Nashville, and especially with Bishop Lambuth, who was for many years the principal Foreign Secretary of the Board, that we count it a pleasure and privilege to be associated with them in this way in our African work. These two Southern Churches, the Presbyterian and the Methodist, are the ones that best understand the Negro character and how to deal with it and are, therefore, best fitted for the work of evangelizing the African in his native home. In all this we have a beautiful illustration of the real unity of the church which exists, notwith-

standing its division by denominational lines, a unity which would not be promoted, but probably hindered and interfered with by any effort at the organic union of the two denominations.

REV. UEMURA MASAHISA

We have been trying to introduce to the readers of *THE SURVEY* each month one or more of the leading men of the churches established by our Missions in different parts of the world.; This month we print the summary of a sermon by Rev. Uemura Masahisa of the Church of Christ in Japan on the relation between Bushido and Christianity.

The word "Bushido" means literally "Military—Knight—Ways,"—and is the equivalent of our English word Chivalry. It was the Knightly Code of Honor which the Samurai, or warrior class, in Japan were required to observe, which included the virtues of rectitude, courage, benevolence, politeness, and loyalty. These virtues were, of course, understood by the Japanese in a somewhat different sense from that which the same words would convey among us. A recent exhibition of loyalty as understood by the Japanese of the old regime was the suicide of General Nogi in order that his spirit might continue to serve his deceased Emperor in the other world. Benevolence also under the code of Bushido was not inconsistent with the cutting off of the head of an ordinary cooley by a Samurai warrior who might happen to meet him in the road, merely in order to try the temper of his sword. It is nevertheless true that in the Bushido code there was the fundamental recognition of obligations along the line of the virtues mentioned which would furnish a basis, under Christian instruction, on which the superstructure of a true and real knightly character might be built. We are sure that our readers will appreciate Mr. Uemura's sermon on this subject.

The following account of Mr. Uemura himself is sent to us by Rev. R. E. McAlpine of our Japan Mission, who is now at home on furlough:

“Rev. Uemura Masahisa, whose sermon appears in this issue is one of the really great men in the Christian community of Japan. In the “Church of Christ in Japan”—the official name of the Japanese Presbyterian Church—he is acknowledged to be the strongest man in that body. So decided is his leadership that it is freely agreed on all hands that if bishops were in order in the Presbyterian polity, he would be the first one chosen.

And though he has his faults, as clearly recognizable as were those of Peter of old, yet he also has many of Peter’s virtues; and well deserves the respect and love which is willingly rendered him. From the time he was a young student in Mr. Ballagh’s school in Yokohama, his restless activity made him a leader among his fellows. In the notable gathering of a group of nine at one time (January, 1872), who, with the two previous lone Christians, were at once organized (May, 1872), into the first Christian Church in the Empire, he was a prominent member, soon chosen an elder. Ever since that time he has steadily grown in grace, wisdom and power. A dozen years ago, when the newest of “New Theology” threatened to sweep Christian Japan from its moorings, he stood firm; and a public discussion which he at that time conducted in his religious paper, against the most pronounced leader of the “new” group, was evidently one of the strong forces used of God to stem the tide and bring back the people to the truth.

At present, his many-sided activity makes him a most valuable worker for God. As pastor of the strongest church in Tokyo, he has in his congregation members of Parliament and high officials, as well as many of the common people. Through his religious newspaper he sends forth a powerful influence for good throughout the land. In the Theological School which he has established almost single-handed, he is the dominant factor in putting the impress of truth upon the young men who are to be the preachers and teachers of the coming church in Japan. The raising up of even one such man (and there are many others) is worth all the effort thus far expended for the salvation of Japan.”

A REPETITION

Ordinarily we do not like to reprint in THE SURVEY articles that have previously appeared in our own Church papers. In this number, however, we are reproducing the article “She Hath Not Done What She Could,” by E. H. A., which was printed in *The Christian Observer* of October 30th. Not only so, but it is our purpose to have

the article printed as a leaflet and kept in stock for free distribution at the Foreign Mission office in Nashville. We wish the article might be read by every woman in the Church, and we hope that many of those who read it in THE SURVEY will send for copies of the leaflet for distribution among their friends who do not read THE SURVEY.

We are glad to call attention to the notice of a Missionary Entertainment entitled “The Korcan Wedding,” portraying the manners, dress and customs of the Land of the Morning Calm. This entertainment has been prepared by Miss F. Rica Straeffer, formerly one of our missionaries in Korea, and now one of the Secretaries of the Y. W. C. A. of Birmingham, Ala. This entertainment has been given by a number of missionary societies, with profit and delight. Why not try it for yours? Sixteen people, men, women, and children, participate and all join in the wedding feast. For copies of the program and other information, address Miss F. Rica Straeffer, care Y. W. C. A., Birmingham, Ala., enclosing stamped envelope for reply. It occurs to us that this would make a very attractive Christmas entertainment for Sunday-schools or Missionary Societies.

We earnestly request all outgoing missionaries, whether new missionaries or old ones returning to their fields, to notify us promptly on arrival at their stations giving their present locations and postoffice addresses. We are making strenuous efforts to get the missionary list published in the back of THE SURVEY correct and up-to-date, which, of course, it is impossible for us to do without the information asked for in this note. Such information should be sent to Dr. Chester. If sent to friends at home it is a long time in reaching us and results in failure on our part to give the Church at large information which is always wanted in regard to matters of this kind.



THE AMERICAN COLLEGE FOR GIRLS IN CONSTANTINOPLE

THE deposed Sultan, Abdul Hamid, used all the means at his command to keep Turkish girls from attending this college. If a Mahomedan woman was known to have visited the place she was subjected to close espionage. The first Islamic girl to enter the institution was put to much trouble because of her desire to secure a modern education. In another case the Sultan's spies worried the parents of a pupil of the college, Miss Nazly Halid, who was the third Mahomedan graduate of the institution and the second Turkish woman in the Ottoman Empire to hold the degree of Bachelor of Arts. She secured her education with the greatest difficulty. Now all this is changed. The parlors of the college are constantly filled with veiled Mahomedan ladies who have come to bring their daughters,

or visit them, or to attend lectures. The Department of Public Instruction of the Turkish Government now pays for the education of five Turkish girls in the American College. These young women were selected by Madame Halidé Salih, a distinguished Turkish graduate of the institution, at the request of the Turkish Government. All of them were pupils in the *Dar-ul-Moualimat*, the highest female school in Constantinople, and were chosen out of a large number of candidates. These girls are to remain in the college until they are graduated, their mothers being compelled to sign papers to which official seals are affixed, promising that their daughters shall, after graduating, teach five years in the Turkish Government schools.—*Saint Nihal Singh, in The Southern Workman.*

PERSONALIA

IN a letter dated October 15th, Rev. J. F. Preston writes from Kwangju, Korea, as follows:

"I had expected to find great changes in Korea since I left last January, a year ago, but was not prepared for the significant changes that have already taken place. Kusan is now connected by rail with the outside world; a railroad is being rapidly built, connecting Mokpo and Kwangju with the other stations, and splendid highways are being constructed all through our field. All this means changing conditions and new problems, of course. The price of land in this region has nearly doubled since I left, and the price of rice has doubled, while the wage of a day laborer remains the same. The pressure of poverty seems harder on the people than I ever knew it, and we are already beginning to feel it in our churches, not only in the matter of self-support, but in the increasing difficulty that Sabbath observance and voluntary personal work presents. From all I can hear, I think the condition of the churches in our territory is on the whole good. At this critical time we have suffered from a shortage of workers on the field who had a good knowledge of the language, and in some directions we have not been able to hold our ground. Especially has the field suffered from changes in

missionaries' fields of labor, rendered necessary by exigencies of the work, but as a rule very unfortunate for the work, as the Koreans do not take kindly to it."

Mr. Preston writes also that in our part of the field the attitude of the ruling authorities towards the church has been, outwardly at least, altogether pleasant and friendly. He encloses, however, an article from the *Japan Chronicle*, published at Kobe, which was translated from an article published in the vernacular in a leading Japanese journal of Tokyo, which was as full of misrepresentation and of unconcealed animosity towards our missionary propaganda in Korea as an egg is of meat. The *Japan Weekly Mail* of October 5th contains an editorial of the same character. No effort is being spared by the enemies of Christians in the Far East to give the outside world such impressions in regard to what is called "The Korean Conspiracy Case" as will justify the course of the military party in Japan and in Korea in its dealings with this case, but these efforts

will not succeed. The civilized world will soon know exactly what has been done, and Japan will have to answer at the bar of public opinion of the civilized world for her course in this matter. Our hope is that when the matter comes to be reviewed in the higher courts it will be demonstrated that the military representatives of Japan, who have figured so conspicuously in this case, no more represent the real attitude of the Japanese Government than the military governments set up over some of the Southern States in reconstruction days in their methods and practices represented what the American people really wanted to have done in these Southern States. We hope also that some statesman will arise in Japan who will take the same attitude towards the doings of the military party in Korea that General Grant took towards the military and carpet bag government of the Southern States, and by taking which he inaugurated a policy that ultimately resulted in winning back the loyalty of these States to the Union from which they had seceded, and in winning for himself the gratitude and appreciation of the whole re-united American people.

Mrs. J. S. Nisbet writes from Mokpo, September 6th, as follows:

"Some people think Good Friday comes early in the spring, but we are convinced that Good Friday is September 20th. And if you would like to know, then it is because on that day Mr. and Mrs. J. L. Preston, with a large party of new workers, arrived in Mokpo. The party consisted of Rev. J. Fairman Preston, Mrs. Preston, Miriam, Annie Shannon, J. Fairman, Jr., and Florence; Rev. F. M. Eversole. Mrs. Eversole, Virginia, Elisabeth, and Finlay Pratt Eversole, Mr. W. A. Linton, Dr. and Mrs. R. S. Leadingham, Miss Lavolette Dupuy, Miss Mary L. Dodson, Miss Anna Lou Greer, and Miss Lillie O. Lathrop, making a party, all told, of eighteen. It was with a glad heart that I went down to the wharf to welcome them. They all came to our home and had lunch. The Eversoles and Mr. Linton stopped only for lunch, returning to the boat for their further journey. Mr. Linton goes to Kunsan, and Rev. Mr. Eversole and family go to Chunju.

"The others stopped here and spent a day with us, when we had to give up Dr. and Mrs. Leadingham and Miss Dodson, who went on to Kwangju, but as Mr. Preston had once been

the much loved principal worker in the Mokpo Station, and all his old friends wanted to see and hear him again, we would not let him leave till after Sunday. He gave us a fine sermon in Korean and a most helpful talk in English. We were delighted to get some fresh messages from the homeland, brought by word of mouth.

"The Koreans have given these new-comers a most cordial welcome, and we are all hopeful of great things for Korea."

Our friend, Mr. M. L. Swinehart, is finding a field of varied usefulness as a member of our Korean Mission. He has taken charge of the treasurership and business affairs of the Mission and, as our Treasurer can testify, these are now being conducted on thoroughgoing business principles.

He is also Secretary of the Executive Committee of the Sunday school Association for Korea. Our readers will enjoy his interesting article on Sunday-school Work published in this number of THE SURVEY, and also the striking and suggestive picture by which it is illustrated.

In a recent letter from Dr. Woodbridge, he speaks of the rapidly increasing subscription list of the Chinese *Christian Intelligencer*, of which he is editor, and sends us a number of copies, which we find more interesting to look at than easy to understand. One intelligible item in the paper, however, is a copy printed in English of the resolutions passed by the General Assembly of the Presbyterian Church, U. S. A., in Louisville last May. As our readers may not have seen any of the Northern Church papers in which these resolutions were printed, we republish them here, expressing the hope that no one will feel moved on reading these resolutions to criticise our brethren of the Northern Church as having, in this instance indulged in an unconstitutional political deliverance.

"Resolved, 1. That this General Assembly hereby records its gratitude to God for the wonderful providence which has given to our fellow-Christians in China a new government which has as its fundamental principles liberty, both civil and religious, equality, enlightenment and progress.



Boys in Motte Martin's "fence," some of whom have come a great distance to Luebo for school and industrial training.

Resolved, 2. That we extend to the Christian Church of the new Republic our heartiest congratulations upon the unparalleled opportunity now afforded it to glorify God and serve their nation, by helping to lay a foundation of truth and righteousness which will insure the stability of the newly established republic.

Resolved, 3. That we assure the Christians of the United Republic of China that they have the hearty God-speed and unceasing prayers of the Christians of the United States of America.

Resolved, 4. That the Stated Clerk of this Assembly be instructed to send to Dr. S. I. Woodbridge, Shanghai, China, a copy of these resolutions to be published in the *Chinese Christian Intelligencer*.

Attest,

WM. H. ROBERTS,
Stated Clerk.

In a very brief note from Mrs. Motte Martin, dated from "The Martin Box," Luebo, Africa, October 3rd, she encloses fifteen reasons why she did not have time to write a longer letter. These reasons appear below in the two pictures, which would be self-explanatory even without the descriptive sentences written underneath them.

A letter was received from Rev. O. V. Armstrong, mailed at Yokohama, Japan. He and Mr. Patterson and their families were on the steamer *Empress of India*, and had reached that stage of their journey in safety. We hope to hear of their safe arrival at their journey's end in the near future.

Rev. and Mrs. George W. Butler and Miss Margaret Douglas of the North Brazil Mission, sailed from New York on November 20th, returning to their field. With them sailed Miss Edmonia R. Martin, of Rock Hill, S. C., daughter of the

late Roger Martin, D. D., and sister of Rev. Alexander Martin, D. D., pastor of the church at Rock Hill. Miss Martin goes to assist Miss Douglas and Miss Reed in the Girls' School at Pernambuco.

Writing from Hangchow on October 8th, Miss Mathews gives us the following item of news:

Dr. and Mrs. Stuart and Mr. and Mrs. McMullen left a week ago for a long itinerating trip in the Teh-tsin District, which I suppose is to be Mr. McMullen's field.

It is the maiden trip of Mr. and Mrs. McMullen.



George Motte Martin, age—one month, and his mother. Luebo.

A letter has come back from Mrs. Stuart saying on their way out, while they had tied up for the night on the Grand Canal, thieves came aboard and robbed them of much of their clothing and bedding, and also took Dr. Stuart's gold watch. Dr. and Mrs. Stuart were finally awakened by the noise but the thieves all escaped. Mr. and Mrs. McMullen were not disturbed.

Miss Mathews has also promised to give the readers of THE SURVEY from time to time some sketches of the lives of our prominent Christians in China. We are sure that our readers will be greatly interested in information of this kind and glad to be brought into living and personal touch with those of whom we have been hearing so long under the vague and general description of "Native Christians." We hope soon to have a sketch of Mrs. Chow, who is now helping Miss Mathews in her classes for women, and who is the oldest employee of our Missions in any

land, and who is still doing good and faithful work. She has been identified with the work of our China Missions since the year of 1867. In this connection Miss Mathews writes:

In the classes for women and children we have enrolled seventy-eight, and Mrs. Chow maintains we have turned away at least fifty. This is at the Dong-tswen-fang chapel. Another feature of this work for which I am so thankful is the weekly lectures on "The Training of Children and Domestic Science, which we have been able to inaugurate there this autumn. These lectures are given by Mrs. Chow, the third, the wife of the grandson of Mrs. Chow, Sr.

This young Mrs. Chow is a most gifted and intellectual woman, and a very earnest Christian.

She is also the mother of six rollicking boys and girls, and so in her lectures can speak from rich experiences.

She has a brother studying at Columbia University, New York.



Mr. and Mrs. J. M. Wilson, of Louisville, Ky., who sailed for China, November 30th.

Mr. and Mrs. J. M. Wilson, reinforcements for the Mid-China Mission, sailed from San Francisco on the *Mongolia* November 30th. Mr. Wilson is an experienced engineer, who has had charge of some important work in connection with the Concrete Industry at Louisville. It is expected that he will have general supervision of all the building operations of the Mid-China Mission, and possibly

that he may teach in the scientific department of the Hanchow Boys' College. Mrs. Wilson is a daughter of Dr. Cecil, a leading physician of Louisville, and is also the niece of Dr. Russell Cecil of Richmond. She was one of the visitors at Montreat last summer, where she made many friends, who will always be interested in her work as a missionary in China.



Mr. N. G. Stevens and his bride—nee Miss Annie Laurie Musser, of Washington, D. C.—who were married in London in October. Two of our new missionaries in the Congo.

Rev. N. G. Stevens and Miss Annie Laurie Musser were duly married in London, as previously announced. They were delayed in leaving London for Africa partly on account of their matrimonial plans, and partly because they wished to take back with them the native boy whom Dr.

Morrison brought to London to assist him in some literary work which he expected to do while in London. They expected to sail from Antwerp on the 26th of October. We wish them a safe journey and a long, happy life together as missionaries to Africa.

THE LATEST STEPS IN BRITAIN'S SHAME

IT SEEMS almost incredible that Great Britain is refusing to recognize the new Chinese republic because of its opposition to the opium traffic. And yet this is the statement of no less an authority on Chinese matters than Marshall Broomhall, who writes to the *London Christian* as follows:

"The opium problem has assumed greater importance. The merchants have \$40,000,000 worth on hand. Several bankers have lent \$20,000,000 on this. No stone will be left unturned to compel China to take this opium. The banks and merchants are pressing the British government to help. The said government has therefore stated that Great Britain 'would delay the recognition of the republic on the ground of opposition to the opium traffic.' Hence the Chinese government has

sought to compel the provinces to yield. The Chakiang Provincial Assembly replies: 'To harm people with opium is not an act of a civilized nation. Recognition of the republic will come. If Great Britain will not recognize the republic, it is Great Britain's shame. We do not fear her.' Could anything more disgrace us in the eyes of young China, or more tend to stir up anti-foreign feeling? How can we look to God for his blessings if we continue to wrong another people?"

And so to please the bankers our political representatives are prepared again to outrage the consciences of the whole Christian community in Britain and the colonies, and run contrary to the moral sentiment of the civilized world.

While we hope that every effort will be made in Britain to bring pressure to bear

upon the Government that we may be spared this shame and China her sorrow, we feel that it is time for Canada to assert herself in these moral issues when Canadian citizens are being asked by both

political parties to contribute to the defence of the Empire.

Christians, we must pray, but must we only pray?

RETURNING FROM FURLOUGH

MRS. R. C. MORROW.

AFTER several months of vacation, we are back again at our old post. Katherine and I got home last week. I have been intending for a long time to write something for *THE SURVEY*, but even on my furlough I did not seem to get the time. I have learned that "furlough" does not mean months of idleness, but just a change of work—making speeches telling of the work, trying to interest individual men and women in our school, getting clothes and home furnishings for another three years, seeing an innumerable host of relatives and friends—all this kept us on the hum. But we re-

turned with fresh energy, encouragement, and enthusiasm to the work to which we have been called.

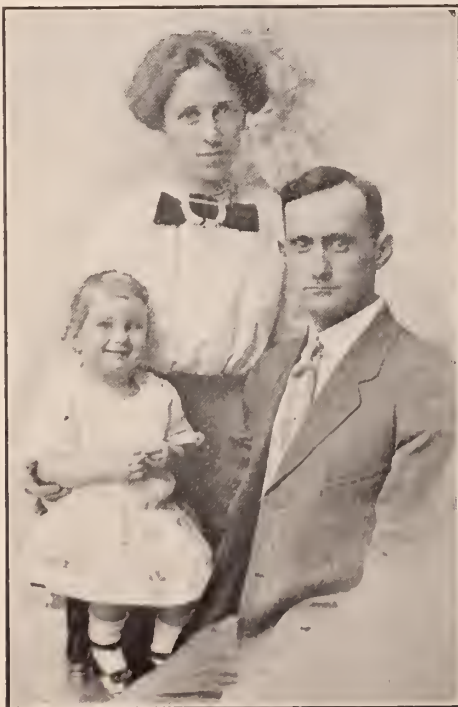
It was a sad parting in Atlanta when the train left with the only little granddaughter and niece on board, taking her away from those who had learned to love her so dearly. But our weeping only endured for the night. In the morning, at New Orleans, Mr. Caldwell met us at the train and took us to his home, and in the afternoon we had a tea at which time I told the missionary society of our work in Mexico.

Again at Laredo we found other friends waiting with their carriage at the train to take us home for a few hours of rest; and at Monterey, Mr. Morrow met us. The weeks of absence from "Daddy" made little Katherine joyful enough to cling to him and play with him even late into the night.

So many people asked me this summer, "Aren't you afraid to go back to Mexico?" "Don't you dread going back to that country?" "Aren't you sorry it is time to go back?" Their questions would have needed no answers if they could have seen the joyful greetings when we first stepped on our dirt floors again. Everybody, from the servants on up, seemed glad to have us back again, especially little Katherine. As she chatters away in English, I am called upon to translate.

The boys had their room all "spick and span," and the premises well swept and clean. I complimented them and asked if they had been keeping things that clean and straight all these weeks. They laughed and could not answer in the affirmative.

When night came, Mr. Morrow took me out purposely to the plaza to "salute" some friends, so that the boys could have a



Professor and Mrs. R. C. Morrow, and "little Katherine," Montemorelos, Mexico.

chance to put their cots in the patio and put in chairs and benches for invited guests to the surprise and "welcome" party they had planned for me. I suspected nothing and knew nothing until I went over to attend prayers. Then I found all the guests assembled and everybody in readiness for me. They showered me with bouquets of roses, jessamine, and orange blossoms, and then all the boys filed in and sang for my especial benefit, "Way down upon the Suwanee River" (in English). As the song carried my thoughts back to the loved ones in the land watered by the Suwanee River, I was consoled in our separation by the thought of the great opportunities that lie before us in these Mexican youths. Most of them have absolutely no chance for an efficient Christian life except that we give them. Last year Pedro (Peter) ran away from home, bringing only the clothes he wore and his blanket. His father would not consent to let him come. He did not go home in the summer, but worked on our farm for his living. This year he is studying with us again, and his father has sent a younger brother to be with us too. Rodolfo, the young man whose hand was cut in the shops last year, is back again this year. He is one of the finest boys we have, both he and his brother Jesus are always studious and obedient.

We opened a dairy department this year with one Holstein cow and a heifer. Only one boy is taking practice in that department right now. He cares for the cow and does the milking. Among the other acquisitions of the farm since I left, I noticed a new barn, a few hogs, some more Rhode Island Reds, and an old grey horse. The orange crop this year is fine, and there are also some sweet potatoes, peanuts, and corn.

I am perfectly sure that if our friends at home could have been with us Friday night while those boys were singing to me and could have seen their earnest faces, and also our poorly equipped dormitory which also serves for study hall and entertainment room as well, and could see with us the lack of actual necessities of life such



Graduating Class of 1911 at Coayacan
Theological Seminary, Mexico City.

as bath-rooms, bath-tubs, sick-room, study-room; if they could know or even in a very small way begin to realize the awful inconvenience of living so far away from the class-room, shops, and farm, and realize the great waste of time and energy spent going back and forth from home to duty, of the impossibility of further growth when we have about "burst" our limit of capacity already; if they could note the comparison of the place in which we are now living (an old, unsanitary building) and the magnificent spot we own—the hill which overlooks the valley of beautiful orange trees now laden with the luscious fruit, the income from which will help to sustain us through the winter, and note the comparison of the air we breathe in these poorly ventilated rooms and the good fresh farm air, and where the very sight of the mountains is inspiring—if they could realize all this as we do, I believe that our dormitory would almost spring up as did Aladdin's castle—and then we could advance and push on a little nearer to our ideal for the Graybill Memorial School.

A letter written to Mr. Morrow by our Consul General in Monterey may be interesting to the friends of the school:

My Dear Mr. Morrow:

Your work is highly appreciated not only by your fellow-Americans here in Mexico, but by the very best and highest class of Mexican

citizens who appreciate the efforts you are putting forth in the direction of educating native boys in the practical things of life.

Your institution appears to be unlike any other in this part of the country, and is destined to become a great power for good in giving Mexican boys the right kind of training and a start in life. Your industrial school is exceedingly well located for the work which you are carrying on, and your property appears to be in every way desirable for the purpose.

I trust you may be fully upheld by the prayers and dollars of our appreciative people at home so that you may be enabled to make a great institution out of the Montemorelos School, etc.

I have the honor to be, with very much respect your sincere friend and obedient servant,

PHILIP HANNA,
Consul General.

Monterey.

We trust that our friends who have no money to give the school will give us their prayers regularly. Pray that we may soon be properly equipped, and that God will give us wisdom to use the money sent to us for the best purpose.

Montemorelos, Mexico, Oct. 15th.

EXTRACTS FROM T. C. VINSON'S LETTER

To friends at Austin Theological Seminary

My Dear Friends:

PERHAPS you would like to know something of my varied and sundry experiences since we last met together. Nothing of any great importance transpired during the first few weeks of the summer, save that I was traveling from one city to another bidding farewell to the numerous branches of my household, and therefore having no certain dwelling place. Of course I could not rest easy until after I had edified Presbytery to the extent of receiving their approval of what the seminary had done for me, and it was with much fear and trembling that the erstwhile ecclesiastical tadpole, endured the fatal operation of losing his tail and thereby being transformed into a frog able to play on the minor keys. Occasionally on Sundays I was called upon to lend some little encouragement to some of the more mighty of the brethren, and to fill up a breach that time had made in their barrels.

On July 15th I took my departure to Chattanooga to visit the "Lucebo Club" of the First Church there, who are supporting me. They received me very graciously and showed me no little kindness while there, in fact they did me too much honor.

From there I went on to Richmond, where we held farewell services, but you have doubtless seen accounts of our experiences there in *Onward* and *THE SURVEY*, so will not burden you with repeating.

While there it was my pleasure to meet Mrs. Lapsley, the saintly mother of our beloved Brother Sam, and it was an inspiration to look into her face, and to see the joy that was written there because we were going to take up the work that he had started.

Our journey across the Atlantic was as pleasant and as agreeable as a calm sea and almost cloudless sky could render it, and these two ideal weather conditions, together with a congenial party combined to make our first voyage an ideal one. We had great difficulty in making our watches run fast enough on our way across, and when we had run the setting apparatus around to the limit we still had to run them up thirty minutes per day in spite of the fact.

We had expected to remain in London only about two weeks, but when we reached there we learned that such expectations were not to be realized, for some weeks longer, as the *Lapsley* had been leased to the American and English Consuls to transact some official business. After a very severe trial on our patience we finally succeeded in securing our very extensive outfit, and the clerks carried out England's motto to perfection, "Make haste slowly" and—slow at that.

We studied French a little and made sufficient progress to translate an ordinary menu card. Much of our time was spent

in viewing the points of historical interest in which London is so rich. I saw the Codex Alexandrians in the British Museum. I also gazed in wild-eyed astonishment and admiration on the crown jewels, and there was no breath left in me; and I hereby wish to extend to the Queen of Sheba my sincerest sympathies.

I visited Westminster Abbey a number of times, and of course was especially interested in Livingstone's slab of blue stone, set with letters of brass, recording his last words, "All I can add in my solitude is, may Heaven's rich blessing come down on all, American, English or Turk, who will help to heal this open sore of the World." And when I read those words my heart was filled with new inspiration and my prayers for a greater consecration of myself to that work, that I might, in some small measure, prove myself worthy of that blessing.

We sailed from Antwerp on the 14th inst., and have now been on the briny deep for nearly two weeks. The ocean has been as calm and peaceful as an inland lake, at times hardly a ripple upon the surface, and therefore scarcely resembling the troubled ocean that cannot rest. We had quite a coincidence at Antwerp. Dr. Morrison came over from London with us to see us on board, and there we met Dr. Ihney, a Belgian Presbyterian minister, the man who championed his cause in his recent trial, and secured such an able lawyer to defend him? Then too, we have with us now, one Mr. Chaltan, the president of the Kassai Rubber Company, who led the fight against him, the lawyer who did the prosecuting, and a Mr. Cassner who has written a book in defense of the Belgian Administration in the Congo, in which he brands Dr. Morrison as one, who for the sake of notoriety had brought false accusations against a legitimate and well conducted business. Of course this is but the re-

peated cry of the men at Ephesus, because the truth has impaired their business. I don't know what mission they are on now, but it is reported that they are going out with an effort to reorganize the business that was put out of commission as a result of Dr. Morrison's trials. In addition to this, we have on board twenty-four Roman Catholic priests, on their way to the upper Kassai and Congo valleys. But this it seems to me is a challenge to our Church that Rome is doubling on the same boat the largest party of missionaries ever sent to one country, and then to think that every other boat that goes out is loaded in proportion. It seems that we are doing so little toward the great task that has been assigned to us. No doubt we shall hear all of these brethren again in this matter, and we will doubtless have to contend with them in the days that are to come. We also had a band of some fifteen Mohammedans on board with us for a few days, and it was a very interesting sight to watch them at their prayers. And it seems to me that our Church might well learn a lesson from these two opposing forces, and that if she would only bear as faithful and devoted witness to the true as these people bear to the false, her task would undoubtedly soon be accomplished.

We have met four other missionaries from England and Belgium, and we hold a little service together on Sunday.

I trust that you all will continue to remember us all in our work that we may be given grace and strength to perform all our tasks, and that we may always speak boldly as we ought to speak.

With kindest personal regards to all, students and faculty, I remain,

Yours fraternally,

Written from
Steamship Leopoldville,
Sept. 27, 1912.



LIVELY TIMES AT MOKPO

MRS. J. S. NISBET.

I AM sure if you could see our house, you would think I wanted to talk to you sure enough to sit down in such confusion to write; but I do want to chat you, I feel like it will rest and help me to have a little visit with you, and then I see no chance of our house being any cleaner or quieter for several days to come. When your home is in possession of "the plasterer, the painter and the candlestick maker" at home it generally means dirt and confusion. We are having the mud knocked off our walls and having them lime plastered. Last year when a critical situation in the work made the Mission think it wise to move us from

Chunju to Mokpo, we left a right new house that we had built ourselves to suit our own ideas; we found a quaint, one story, brick veneered, rambling house in Mokpo, built twelve years ago by Mr. Bell. It was one of the first foreign houses built in southern Korea, and Mr. Bell had to teach the carpenters how to do the work.

It is a very comfortable house still, but it had only mud walls inside, and these were constantly crumbling; it was impossible to keep the floors clean, the rats had bored right through the mud in many places, so last Mission meeting instructed us to give inside of house a coat of lime plaster. This will make house much



A House Party, Mokpo, Korea.

Back row (reading left to right)—Misses Ella Graham, Lillian Austin, Meta Bigger, Letitia Swincheart, Julia Martin.
 Second row—Misses Ada McMurphy, Ellen Baskerville (China), Mrs. Nisbet, Misses Anna McQueen, Susanna Colton.
 Front—Rev. H. D. McCallie.

cleaner and nicer. The new houses are all a great improvement on our first attempts at building, but this is still convenient, pleasant house.

It is one story, five rooms built right along in a row, with kitchen and guest room to back. When Mr. Swinehart first saw it, he stood back and laughed and said, "Your house looks just like a summer hotel that was added to as the patronage grew." It has a broad front porch and we can sit on it and see the tide sweeping in, and I often think as I see the water quietly covering the land, that "Not by might, nor by power" shall God's work be done, but by quiet, persistent telling of God's love.

Mokpo is one of the smaller stations of our Mission. There are only two families here now—the Hardings and the Nisbets—and the Hardings have been in Seoul for two weeks, but we have one advantage, every one going to the other three stations has to pass through Mokpo, and that keeps us from getting into ruts.

Last Friday we had a delightful experience, Mr. Preston and his party of new recruits reached us on steamer *Anshu Maru* about five in the evening. Counting the children there were eighteen in party; all came up to our house for lunch. That night Mr. and Mrs. Eversole and their three children went on the Chunju and Mr. Linton to Kunsan, but the Kwangju crowd stayed with us until Tuesday. We certainly did enjoy them, they had been at great Chattanooga Convention and could bring us some of the inspiration and uplift caught at that great meeting. Missionary life is very hard on your spiritual life; you miss the religious services at home. Korean preaching does not quite take the place. We always have a little English service of our own, but often with only two or three present it is not the same as the meeting at home, it is a constant giving out; so we did enjoy the sermon Mr. Preston gave us on Sunday. The coming of these twelve fresh workers at such a critical time in our work means a great deal to us, and we are full of thankfulness to the Great

Lord of the Harvest and to the Church at home.

We had one worker out of the crowd. Miss Lillie Ora Lathrop of Decatur, Ga., is to be located in Mokpo. She is a trained nurse, and as my faithful cook has bronchial pneumonia, and both Drs. Oh and Harding are away, I gave Miss Lathrop a case at once. We are delighted to have her with us, and she is already hard at work on the language. She says she "nearly knows her letters."

School has been in session about three weeks. I have charge of the Girls' School this year while Miss Ada McMurphy studies Korean; she is to eventually have the school and I am to do country preaching and teaching in the three counties that Mr. Nisbet has. I have now forty-nine girls in school, three of them coming from the distant island of Quelpart. Two of my girls who did work as country school teachers this summer are back in school fitting themselves for better and more advanced work. The day the other schools met to worship the Emperor, we had special prayer service at school for the new Emperor and the nation. Mr. Nisbet paid a visit to the officials and told them the Christian boys and girls could not conscientiously worship the Emperor, but we would all meet together and pray for the nation, so they gave us permission to do that instead. Several of the high officials attended our meeting and made speeches at it. It was a curiosity to see long lines of school boys and girls winding their way up to the Buddhist temple to pray for the Emperor.

Speaking of every one passing through Mokpo going to other stations, just after Annual Meeting a crowd of girls got hung up here waiting for boats, and some of them were here nearly two weeks; we had such a good time, and there was one real funny thing happened. If any one stays as long as a week we have to notify police headquarters who they are, where they came from, where they are going, for what purpose, their age, profession, home in U. S., etc. But they generally send a policeman to the house to see all guests.

Well, the morning the man came there were nine girls seated on the front porch, with me reading out loud. The policeman asked about one young lady and found she was twenty-nine years old. "Where was her husband?" "She had none." "What! she had no husband, no husband?" I still shook my head and replied, "No husband." Now that is a situation that no Easterner can understand; they may not know the chief end of man, but they know perfectly the chief end of woman—it is to get married before they are twenty. But imagine that man's feelings when he found the next girl over thirty-five and had same astounding, remarkable statement, "No husband." By the time he had found nine girls in same sad (?) condition, he was speechless; he could only look from one to other and murmur, "No husband."

We laughed a good deal over his expression and had our picture made, calling ourselves "The No Husband-ites," for I too was forlorn, Mr. Nisbet was in Pyeng Yang at General Assembly. These girls are all doing a fine work for Christ in Korea, and I am sending you a picture as it was made in our front yard. On back row from left to right is Miss Ella Graham of Kwangju; she goes into the country places in Kwanju territory, teaching four and five day Bible classes for wo-

men. I know no greater and yet harder work than this country itinerating for women. Next is Miss Lillian Austin of Chunju; she too will have country work when she has a little more Korean language. Next is Miss Meta Bigger, who will have the country work at our new station of Soon Chun. Then comes Letitia Swinehart who, while only a school girl here with her parents, already has her share in the work with the girls in both Sunday-school and a weekly meeting place just out from Kwangju, and last on the row Miss Julia Martin, who is in charge of our country work at Mokpo. The middle row, from left to right, is Ada McMurphy of Mokpo—she will have charge of our Mokpo Girls' School; Miss Ellen Baskerville, a trained nurse from China, here on her vacation; Anabel M. Nisbet, hostess to crowd; Miss Anna McQueen, who has charge of Girls' School at Kwangju; Miss Susanna Colton, who came out to take Miss Nellie Rankin's place in Chunju. Mr. McCallie is alone in front.

We had such a pleasant, happy time together, and I often wished that objectors to Foreign Missions could hear those earnest, consecrated girls as they planned for their winter's work.

Mokpo, September 28, 1912.

SUNDAY SCHOOLS IN KOREA

M. L. SWINEHART.

DURING the twenty-seven years that the Christian missionary has been laboring in Korea, the Church has grown so rapidly that the demands made upon his time were so great as to preclude the possibility of devoting much time to the Sunday-school work.

As a result, this department of the work, so necessary to a well-rounded Christian organization, was given little attention.

With the coming of the new missionaries to the field, the possibilities for work, with a very limited knowledge of the language was presented in the organ-

ization of Sunday-schools in heathen districts.

The lesson for the following Sabbath could be prepared with the teacher during the week, and then committed and spoken to the children, or read from the manuscript. They are not at all critical and will listen as attentively to the broke talks of the newest missionary, as to the smooth flow of connected words and sentences from one of their own respected number.

There is no opposition to the work—only one case have I seen children advised by parents not to attend. Usually t



Summer School picnic given to three schools in Mr. Swinehart's field, Kwangju, Korea.

thought that the child may learn *something* will cause the parent to urge his attendance.

Very few of the heathen know when Sunday comes, and as a consequence there is a wild scramble in the villages in which we hold regular services, when they see the foreigners coming.

Do not understand from this that they make an effort to improve their appearance, but it is hustle to get their little brothers or sisters or both, strapped to their backs.

We have regular classes of "doubles," the restlessness of the "carried" making their segregation quite desirable.

Usually the one on the ground is the larger of the two, but at times there is doubt, and we question whether a mistake has not been made. In the case of twins, I am told that they take turns carrying each other.

Some of our "Mission Schools" have an average attendance of 150, and what to do with them in the winter is the absorbing question. The summer weather pro-

vides inviting seats on the ground, without covering, but the snows and cold rains of the winter keep many of the little fellows at home.

In our Mission in Korea, there have been nearly 1,000 children placed upon the Sunday-school roll during 1912, and the work is just nicely started.

Following the great Convention Week which we expect to hold next spring, assisted by twenty-five Sunday-school experts from the United States, we expect to redouble our efforts along the line of Sunday-school organization.

We are planning to add 10,000 children to the Sunday-school the year following that series of meetings.

The Executive Committee of the Sunday-School Association in Korea has adopted the Graded Lessons for the coming four years, having the first year's work already translated. In addition to the regular course, we have added a course of study in the Gospels for the older folks who are not sufficiently advanced in Bible study or knowledge to take up the other,

but too old to take the children's. Since the new recruits have come to Korea, we have divided our work, placing one of the older missionaries in charge of a school, with perhaps two of the new comers to accompany and assist in the work incident to attracting and holding them.

The latter is easy, however, as they will sit in most uncomfortable places for a full hour, listening to the story of Christ and his love for them, illustrated by a picture roll which some thoughtful friend in America has sent.

Pictures are a great asset in teaching the Korean children, as it holds their attention, and makes it much easier to explain the desired truths.

To many of these dear children, love is a very abstract thing, but little known. In fact, we are told that when our missionaries first came to Korea there was no word in the language corresponding to our "love," and that it was necessary to coin one.

Now, we would not know how to conduct a Sunday-school without Hymn No. 190 ("Yes, Jesus loves me"), for that is one of the first songs we teach them.

It is thrilling to hear this beautiful song, improved in the translation, as it ascends to the throne of God, coming from 150 throats, untrained to song.

"Nal sa rang ha sim
Nal sa rang ha sim
Nal sa rang ha sim
Saing kyung a su siit na."

which is the chorus of that song, and has grown to be a great favorite with us all.

The accompanying picture of a picnic given to three of these Mission Schools, two weeks ago, illustrates the type of children with whom we are laboring.

At this picnic we played the same games that American children would have engaged in, as, tug-of-war, leap frog, drop the handkerchief and similar games, all the time listening to the music-box which was run the whole afternoon.

Korea is undergoing transition; ten years hence will mark a great change in the life and, perhaps, attitude of the people. What they accept so willingly and gladly now, may be met with suspicion later; we do not know. Of this we are certain, that at this time the amount of Sunday-school work which is done, and the number who receive instruction is limited only by the endurance of the missionary and the number of trained leaders we can raise up.

Think of us often during the coming year, in our campaign for 10,000 new Sunday-school scholars, and help us in the one way which all can assist, viz: with your prayers.

"Only an hour with the children,
Joyously, willingly given;
Yet seed was sown
In that hour alone
Which will bring forth fruit in Heaven."

ENTERTAINING KOREAN SUNDAY SCHOOL CHILDREN

WM. P. PARKER.

MRS. NEWLAND had her boys and girls from her Sunday-school at Sateu come over for a good time not long ago, and I had the pleasure of helping entertain them a good part of an afternoon. They were such a well-behaved crowd, and compared so favorably with a similar gathering at home, that you all ought to hear about them.

They were told to come at four, which meant any time after eating their rice with them, and at a few minutes past two

a motley swarm of jolly boys presented themselves, expectant and bubbling over with activity. We gave them the benefit of Mrs. Owen's music-box for awhile, playing "Dixie," "The Angel's Serenade," "Ben Hur March," "The Carnival of Venice," "The Lost Chord," and other familiar pieces; to all of which we received a most cordial "Choso" (good). Then we took them into the yard and divided them in two parts, giving them an old tennis racket and ball, and teaching

them the rudiments of this game with neither court, net nor language. They got on finely, hitting in base-ball method and sending the ball flying. After they had played a short time, the girls came, for by Korean custom they always keep separate. Mrs. Newland then took the late-comers (about a dozen) and left me with thirty lads fourteen years of age and under. After their violent exercise, it was amusing to see the little fellows fanning away with boughten fans; for the children carry fans here as at home they carry hats or some article of clothing; indeed, fans are sometimes the chief thing they have in the dressing line. I first put the youngsters at playing leap frog, and then hunted up some rice-straw rope, and had them have a tug of war; this latter was great fun to them, they had a sing-song chant which added very much to the sport; they would pull till the rope broke and then pile up like a lot of foot-ball players, being none too careful of heads and arms. The greatest thing, however, was bar-acting. I gave them a bamboo pole, which they tied to two trees, and on which they did stunts worthy of a trained athlete. They are wonderfully active, and take to gymnasium work right away, getting the most enjoyment out of the least apparatus.

Mrs. Newland had them assemble in a ring now, and distributed cake and candy to them. Some of them were bashful about taking it according to Korean cus-

tom, but they all finally got their share. After this was over, there was a grand rush for the well, where no one fell in, but from no fault of theirs—they came as near doing so as possible. In the distribution of candy, one boy had gotten more than his share; we saw him go to a little girl and divide up with her, showing especial generosity. When one remembers that but a few months ago these children were rank heathen, and that they had been brought up to look out for themselves, and to despise girls, he begins to feel what a wonderful power Christ's gospel has, and gives thanks to Him for such incidents as these, more of which we are seeing every day. The boys left first, and after waiting a fitting time, the other children followed, all having had an "awful" good time, not only the little folks, but those who presided also.

It is children like these who are being taught about Jesus out here, children as attractive and cute as can be, children who are eager to hear of their Saviour, children who learn quickly and remember easily, children who will soon be men to carry the gospel throughout this land. It is, indeed, an encouraging part of our work, a part most important, giving mighty results. Telling the old, old story to such as these is a privilege which cannot be overestimated, a privilege that adds the greatest joy to our work. As you assemble from Sabbath to Sabbath in your own Sunday-schools, pray for this great work here in Korea.

EXTRACT FROM A SERMON BY REV. UEMURA MASAHISA

of Tokyo, Japan

In the eighth chapter of Matthew we read that Christ praised the Roman centurion, whose attitude was more satisfactory than that of the Pharisees and Sadducees. There were many points of contact between the Roman Bushido and Christianity. In the first place, the centurion by acknowledging his own subordinate rank showed a spirit of modesty. Then again he spoke of obedience, a virtue found among soldiers of all countries. When commanded to advance they must go forward even though it be through fire and water. At

the present day men are too prone to raise questions and not to render obedience until explanations have been given. Faith does indeed recognize the importance of understanding; but there is something lacking when everything must be made the subject for debate, and when there is an obstinate insistence on quibbling objections. Christians are now too much occupied with arguing. This comes in part from the spirit of freedom and independence, now found among even women and children, which keeps them from blindly following any

leaders. This has its excellent side; but care must be taken lest here as elsewhere a person's strong point becomes his weakness. It is desirable that in the church there should be the spirit shown by the centurion, so that believers will without hesitation do whatever God commands. This is faith; and at this point faith closely resembles the spirit of Bushido. Another point of resemblance is that the soldier always has before him the thought of death. Nothing is directly said of this in the passage under consideration, but it is not an arbitrary view that recognizes this in the case of the centurion. Whenever the call comes the soldier must hasten to the conflict, and so he can never forget the possibility of death. Death is the strongest spur to thought. If a man's ideas concerning it are wrong, he falls into profligacy, right ideas produce in him a combination of tenderness and dignity, and prepare him to draw near to God.

At bottom, faith is one with loyalty. A Chinese book says, "Loyalty is reverence." Where reverence and love for his lord are so strong that duty weighs more than a mountain and life less than a hair, there is seen the soldier's loyalty. The Christian, constrained by the love of God, is ready to give up life for the Kingdom of God. The loyalty of the soldier is here transformed into the faith of the Christian.

Christ's delight in the centurion led him to say, "Many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." I believe that Christ finds in Bushido that in which he delights. There is certainly much in it that calls for criticism, but there is also much that is commendable. It is our duty to preserve it, making it more and more such a system as will be pleasing to Christ.

THE KOREA "CONSPIRACY CASE"

THE following statement concerning the "Conspiracy Case," except certain minor changes, was prepared before judgment was rendered. While it would hardly have been proper, in advance of the judgment of the court, to give to the public such a statement, it seems to us that it should now be given out as the reason why we do not accept the court's decision as a proper criterion for determining the accused guilty of the crime charged.

The decision, we feel, not only affects the reputation of the men on trial, but if unanswered, is calculated to reflect upon both the Christian Church in Korea and a number of foreign missionaries, who are at work in this field.

We do this with no thought of opposing the Japanese Government, but believing that wrong conditions exist it is only true friendship to Japan to call attention to these conditions, so that they can be corrected. We are glad to credit Japan with having done much for Korea in a material way. We earnestly desire that in all respects worthy and creditable conditions may be attained, and stand ready to lend our aid to this end. We have only this in view in calling attention to wrongs which come under our observation. In the present case, too, the public has taken such

interest as to be entitled to the fullest possible light on the case.

The case has been appealed, and we have hope that justice will be awarded by the higher court, nevertheless in view of the judgment rendered by the lower court, we feel that in the interest of truth and right we should make this as the statement of men who have been in attendance upon the trial and have given careful consideration to the proceedings.

SAMUEL A. MOFFETT,
 NORMAN C. WHITTEMORE,
 GEO. S. McCUNE,
 E. H. MILLER,
 E. M. CABLE,
 PHILLIP L. GILLETT,
 WILLIAM N. BLAIR,
 STACY L. ROBERTS,
 W. G. CRAM,
 C. S. DEMING,
 J. L. GERDINE,
 H. G. UNDERWOOD.

The first arrests in the present so-called "Conspiracy Case" were made in September, 1911, and continued at irregular intervals through April, 1912, the number of arrests being about 150, of whom 123 were placed on public trial June 28, 1912. The official organ, *The Seoul Press*, was giving out information from time to time

intimating that an indefinitely large number were involved, and when application by one of the attorneys to consult with his client was made in April, it was refused on the ground that other arrests were yet to be made. This was subsequent to the publication of the main features of the official charges.

Of the 123 men put on trial, five were pastors, six elders, eight deacons, nine leaders, forty-five baptized members, and thirteen catechumens of the Presbyterian Church; while eight were Methodists, including Baron Yun, probably the best-known Christian in Korea. Two were Congregationalists, one a Roman Catholic, twenty-two unbelievers, and four unknown. Besides these, nine men, of whom seven are Christians, were banished without trial in June.

The statements made by the defendants on trial were that they were examined at the Gendarmerie Headquarters where they denied any knowledge of the conspiracy until forced by the police to assent to questions propounded to them. This assent was given after repeated denials, and when it appeared that there would be no cessation of torture until such assent was secured. In some instances men held out as long as two or three months, and one said he was tortured twenty-two times. They gave detailed descriptions of the torture so far as allowed to do so by the Court, and several times tried to show the marks on their bodies.

The alleged "confessions" were in stereotyped form and thus bear out the statements of defendants that they merely assented to the questions framed by the police and recorded as statements of the prisoners.

The majority of these men are not only Christians, but many of them Christians of long standing, of tried and proven integrity of character. Their "confessions" while false, were not in the nature of deception, for they were made under protest, and after such repeated denial that the men who extorted them could not well be deceived into believing them true. These alleged "confessions" are further clearly proven false:

First—Because of easily established *alibis* in such numbers as to be overwhelmingly convincing. Witness the following:

Baron Yun's "confession" alleges him to be in Seoul for meetings at Im's house on certain three dates, while documentary proof of School and Sunday-school records show him to have been in Songdo on those days, with no possibility of reaching Seoul.

Pastor Yang Chun Paek was in Kwak San for a Bible Class of seven days, when his "confession" places him in Syen Chun, and in Seoul for twenty-five days.

Elder An Choon whose "confession" alleges him to have gone to the station for the purpose of assassination and to have attended meetings in Syen Chun on certain dates was, as Rev. Mr. Lampe's diary shows, with Mr. Lampe on an itinerating trip in the country on all of those dates.

Teacher Kil Chin Hyung, son of Pastor Kil of Pyeng Yang, whose "confession," given, he testified, under torture after two months of denial, makes him state that he went to Syen Chun and Eui Ju on certain dates, was in college in Pyeng Yang on those dates as shown by the records of Dr. Baird and Mr. Billings.

Elder Chung Ik No's "confession" places him at the station in Pyeng Yang for the purpose of assassination on a day and at an hour when the minutes of the Church session show him to have been at a session meeting in the Library Building where he made a motion and was appointed on a committee.

A Syen Chun student's "confession" says that he went to the station, but before the court he asserts he was sick with typhoid fever for a month at that time. Dr. Sharroek's Hospital records confirm this and show visits made to him there.

Yi Sung Hoon and An Tai Kuk produced telegrams and hotel registers to show they were in Pyeng Yang and Seoul when the Procurator asserts they were in Syen Chun.

Pastor Cho T'ek Chan's "confession" places him in Syen Chun, but before the

Court he testified that on those dates he was in another county preaching, and that hundreds who heard him could support that testimony.

Besides these there were many others, probably twenty or thirty, who testified that they were "at home," "preaching in the country," "sick," "at such hotels," "in other places," etc., etc., on the dates when their "confession" implicated them in attempts at assassination; but as the Judge allowed so few explanations, and refused to call witnesses, the details of asserted *alibis* cannot all be given.

It is clearly known that two men, Pak and Chang, who were arrested, and who made the stereotyped confession to guilt before the police, were at the time of the visit of the Governor-General in the hands of the Gendarmerie on other charges. Since these two men made confessions, which the police were compelled to admit to be false, suspicion arises as to the truth of all the confessions, and one is forced to the conclusion that false confessions were extorted by the police.

Of course it was admitted that the large number of students were at the station in Syen Chun to welcome the Governor General, but their presence there was not a planned presence for the purpose of assassination, but an unpremeditated going to the station upon the sudden order received from the police. The indictment alleges that the plot was not executed because of the vigilance of the police, but the trial produced not one word of proof in support of this, but on the contrary, the defence can show that no police attended the Governor General when he stood before the students at the Syen Chun station.

Second—Again the "confessions" are clearly proven false because the statements implicating the missionaries can be disproven. The "confessions" allege that missionaries plotted with the prisoners, secreted revolvers for them, made speeches urging assassinations, etc., etc. These statements, involving some twenty missionaries, can be shown to be false, but the Court has refused to allow the missionaries to be called as witnesses for the

defence. Five of these missionaries, Moffett, Lee, Becker, and Bernheisel, were not in Korea at the time stated, being in America on furlough.

The well-known admission of the authorities that they do not believe the missionaries were implicated, is an admission that the "confessions" are false; yet false "confessions" without corroborative evidence are the only testimony against these men now on trial.

Evidence of the unfairness of the trial is shown:

1. In the misinterpretation and lack of interpretation of the answers given by the defendants. Witness the following:

Monday, July 1, 1912.

Kil Chin Hyung said: "I was repeatedly beaten and forced to answer as I did." This was not interpreted into Japanese.

Choi Tuk Yoon said: "My wrist was broken. Why not have a doctor examine it?" "Three times I was tortured till I lost consciousness." These statements were not interpreted into Japanese.

No Hyo Ook explained the form of torture, but it was not interpreted.

Chang Si Ook said: "I was beaten until I was about to throw off my body (die), and answered." This was not interpreted.

Chyeng Tuk Yun testified he had been beaten to the point of death, and said further that he was told that if he changed his testimony before the Procurator he would suffer again. This was not interpreted into Japanese.

Tuesday, July 2, 1912.

Yi Tong Wha said that for three months in prison he maintained that he was not present at Syen Chun, but that he was sick at the time alleged. But under continued torture he lost his senses and did not know what he said. These statements were not interpreted into Japanese.

Chu Hyen Chuk (Syen Chun doctor) said: "It is not strange that I said these things to the police. If I had not done so, I would not be alive to tell the truth

here." This was not interpreted into Japanese.

Paik Il Chin said: "Under torture I would swoon and assent (to the questions asked of me) and I would change it the next day when they were read over to me. I never confessed." These statements were not interpreted into Japanese.

Yi Chai Yoon (sixteen years old) said: "I could not stand the beating, and confessed." The interpreter said for this statement, "No" (arimasen).

Wednesday, July 3, 1912.

Cho Moon Paik said that he was told that he would be sent back to the police (from the Procurator) if he did not reaffirm his testimony given before the police. He said: "I was afraid I would be killed as I saw one man killed before my eyes." These statements were not interpreted into Japanese.

Choi Chu Ik testified to being beaten and abused. This was not interpreted into Japanese.

A lawyer rose and spoke to the Judge: "The Judge says 'scold' (ijimeru) and 'unavoidable' (yamu-naku). The interpreter says 'punish' (basseraru) and sometimes 'torture' (semeraru). But the accused go on to tell *how* they were tortured, and they say they were *beaten* (utaru), *bound* (shimeraru), or *burned* (yakaru)." The Judge's reply to this was: "No notice need be taken of that; they all mean the same (yoshimasho, mina onajikoto)."

Friday, July 5, 1912.

Im Kyung Yup had been in Japan, and began his testimony in Japanese, but had to change to Korean on account of not knowing Japanese well enough. He said that he had said before the Procurator that his answers to the police were made when he had "no sense," and that he did not know what he said (to the police). He further said that he had been tortured for fifty days. These statements were not interpreted into Japanese.

2. By the restricted scope of the examination by the presiding Judge.

The sole purpose of the examination seemed to be to have the accused affirm the records of the police examination, and not to ascertain whether or not these records disclosed the real truth of the case. When prisoners denied the statements in the alleged "confessions" the Judge, instead of probing into the assertions of torture as the reasons given for these "confessions," sought only to make the prisoners reaffirm their former confessions. This effort to confirm the police examination is bound to give the impression that the judiciary in Chosen is subservient to the Police Department.

In view of the Governor General's written statement: "If any confession or statement be taken under torture it would serve no purpose at the trial of the Court," the Judge's refusal to investigate the assertions of torture indicated an attitude at variance with the assurance given by the Governor General that a "fair trial" would be granted.

3. The refusal of evidence in rebuttal of charges.

The defendants asked for various witnesses amounting in the aggregate to perhaps fifty. It was proposed to prove by the witnesses facts which would establish the innocence of the defendants. Unless there should be a judgment of acquittal, the reason for refusing to call these witnesses must be that the Court would accept no evidence to contradict a "confession" once made. Under such a ruling any man who is once arrested has no opportunity for escape. He may be put under secret examination for such a time and under such conditions as may be necessary to extort a confession of guilt, and then though he may have absolutely conclusive proof of innocence, it will not be heard. One of the witnesses said that for more than two months he affirmed that he did not go to the depot, as he had been ill at the time. Being at last forced by unendurable torture to make the admission demanded, he said that he would tell the facts in the Court. Dr. Sharracks was ready to testify that the man was sick and under his treatment at the time mentioned, but the Court re-

fused to call this witness. It is inconceivable that "confession" of guilt which is considered the weakest of testimony, and always viewed with suspicion, should thus override positive, incontrovertible proof.

Another distinct ground for complaint is found in the treatment accorded to the American missionaries—men whose well-known character entitles them to respectful treatment by the Court. Instead of this, alleged "confessions" made on the secret examination were read as evidence against the accused. This evidence would make these missionaries infamous criminals. These same missionaries were re-

fused the privilege of testifying before the Court. Their names stand upon the Court records as criminals, and no word of contradiction is allowed from them. Conviction of the accused must mean that the Court accepts the alleged "confessions" as true, since there is no other evidence on which to base a conviction, and forces the conclusion that the Court believes these missionaries to be guilty of the crime of aiding and abetting assassination. The logic of this cannot be affected by statements that these missionaries are not believed guilty by the higher authorities.

A NEW STATION IN WEST BRAZIL

REV. R. D. DAFFIN.

YOUR kind letter came to hand a few days ago. I thank you for your kind words of encouragement, and will try to comply with your request for some news about my work.

Itapetininga is a city of about ten thousand inhabitants. It has about a mile of paved streets, electric lights, a sewerage system and water works. The state maintains a large normal school here, and many families come here to educate their children. The town has a large trade in cotton, pork, and tobacco. Coffee is not grown to any great extent, as the frosts here kill it.

Our little church here has never prospered, and until this year has never had a resident minister in charge. We have twenty-three members on the roll, and some who will soon join, I hope. We have just organized a Sunday-school, and my wife is president of the Ladies' Aid Society that has just been started on what we hope will be a useful career.

Our greatest need here is a house of worship. The hall we use at present is too small to hold our members and their children. We have started a building fund, and by the end of this year we will have raised \$300, and I am very much encouraged, though friends in the land of

Gospel privilege certainly will smile. We will need well over \$2,000 in order to build, and we are doing all we can to raise



Miss Edmonta R. Martin.
She goes to teach in the Girl's School at Pernambuco, North Brazil.

money ourselves, and praying the Lord to send us help in our great need.

If we had a building that would seat two hundred people, I am sure it would be filled comfortably every Sunday night, as the people here are very open-minded toward the Gospel, and not such fanatics as are to be found in many places. The city is bound to grow, as it is well located, and has a reputation as a health resort. I preach here two Sundays each month, and in other parts of my field the other Sundays. In my next letter I will tell about the work at Faxina.

Itapetininga, Brazil, Oct. 4, 1912.



The five daughters of Rev. and Mrs. Geo. W. Butler, of Garanhus, Brazil.

GOOD TIMES AT KIANGYIN

ANDREW ALLISON.

THESE are great festivities in the city to-day, because of the first anniversary of the Republic's birth. The schools in the city wrote us to ask if we will not join with them in the celebration, but it seems that this morning there were to be some services in honor of the brave dead whose lives were the price of the new Republic, and though we certainly honor them highly, we were a little afraid of possible irregularities in the method. So we declined; but to-night the boys are to go on the street with the others in a *de teng wen*, which is a feast of lanterns; and we have bought for the pupils and teachers elaborate lanterns, costing the dizzy sum of six or seven mills (U. S. gold) each. Between all of us in the Wilmington family, even if we had been quite sure of the affair this morning, the boys would have been a little ashamed to go; for, like the little Patsy whose clean-shirt week was past and to come, but not present, our boys have no new uniforms. But they shall have them again in the spring.

We are glad to report the recovery of Mr. Little from the illness that had threatened to last so long, and of the much prayer that we are sure had so large a part in bringing about that recovery. We were rejoiced for more than one reason to learn of the extent and earnestness

of the prayers. First, it showed the simplicity of the faith of those Christians taking part in it; second, it revealed their appreciation of the value of Mr. Little to the world and the Lord's work in it—an appreciation in which the personal element rather added to the beauty of the sentiment of the Christian, than tinged it with selfishness; third, it was good for the faith of us missionaries to see what ready results come from such prayer.

Ten new students are in the James Sprunt Academy, making a total of seventy-one boarders. It is noticeable that the new boys average large; and the sight of the whole student body in church is quite imposing. Most of them (the new boys) are Christians; and we think the atmosphere is better than it has yet been. We still maintain, in spite of last spring's tempest, that conditions then showed general improvement; and this fall we are still better pleased. The faculty seem much interested in their work, and the faculty meetings are much enjoyed. We are projecting a printed catalogue, and some progress is being made in arrangement of material.

A recent visitor was Mr. Barnett, of Hangchow, who is visiting the schools south of the Yang-tze to investigate the Y. M. C. A. conditions. He found our Y. M. C. A., he says, much better organ-



A "Loyal Temperance Legion" in day school at Hangchow, China.

ized than many; and we are sure that his suggestions did us good. He had with him an exhibit of Y. M. C. A. literature, and he took away with him quite a large order to be filled, which shows that the Association is awake and growing.

We are always delighted to see signs of spiritual growth in any of our Christians; so it was pleasing to-day to hear one of

our last year's graduates, who is now teaching our day school in Changehow, speak to the boys at morning prayers in a way that showed marked growth in grace over his former rather heady condition. He spoke with evident regret of his unsatisfactory spiritual standing during his student days, and urged the boys not to imitate him, but to set their standard higher. We are praying for a notable revival here at the end of this month, when the evangelist, Dr. Young, is to come to us; but after all the daily bread of our blessing consists in the little happinesses and encouragements by the way. Pray for us in the mounting-up-with-wings times, and a little more often still concerning our daily journeys when walking is the method we must use, and when we must not faint.

Kiangyin, China, Oct. 10, 1912.

WHAT CHRISTIANITY DOES FOR THE INSANE IN CHINA

MRS. ANNA SYKES.

Dear Friends:

THIS time I have a story to tell you that is very interesting to me. I wonder if I can tell it so that you will think it interesting. Of course we love the people among whom we work—they are our children, but you do not know them, except through us, and you have so much at home to attract your attention and keep you busy.

About three years ago a young girl, seventeen, was sent to the home of the boy to whom she had been "given" (he was three years younger), because his grandmother had died and there were very few people in the family to do the proper mourning. The timid young girl, a perfect stranger among strangers, was put to sleep alone, and she was so frightened and miserable that she lost her reason.

You know that the Chinese, all of them, are dreadfully afraid of Devils and spirits and the mothers and others frighten the children by telling them that the ghosts are after them. My Bible woman told me that her life used to be wretched from

fear. When she was nineteen her grandmother died and she slept with her mother. Her younger brother was in the habit of sleeping with his father. One night the father was away and the boy was frightened and called his mother. When Miss Tsang awoke and found herself alone she groped her way to the other room, only to find the door locked. She called and cried, but her mother only comforted her by telling her that the ghosts were after her, and she spent the rest of the night in mortal terror, crouching outside the door, covered with cold perspiration.

Well—after the funeral little Miss Stier was sent home to her mother in a



New residence adjacent to High School, Kashing, China.

pitiful condition. When people are crazy there is no way to care for them except to chain them so that they can do no harm. I have seen a delicate, refined woman fastened by a heavy chain to a big rock in a deserted house, one in partial ruins, and she was left there alone, day and night, with only an old quilt on some straw for a bed. Her family sent enough food to her to keep her alive.

Some one advised the girl's mother to bring her to us, but she could not be put in the hospital, as there is no provision for the insane in our hospital, and Mrs. Little could not take her into the school. Mr. Lien felt so sorry for them, that he took the girl into his home. She soon found that they loved her and that there was nothing to be afraid of, and she recovered and became a bright, earnest Christian. When she went home she taught her mother and they have both been eager to learn more. The girl has been in the school and has learned to read.

When school opened in the fall she did not come; so Miss Tsang went to see what was the matter. Sunday morning early she found the mother crying in the kitchen, the girl crying in her bed-room, and the younger daughter-in-law crying in her bed-room. They told her that the older brother has a store and is making

money, and the younger brother is teaching in a new plan school and makes good salary, twelve dollars a month, but he spends it all on himself, so that the wife of the older son makes their lives miserable because her husband supports the family, and the girl had no money to pay her board in school. Unless the women of a family are "Fierce" they can only cry. Miss Tsang persuaded the son (the new schools close on Sunday and he was at home), and he promised to give his sister the little money necessary and we brought her up on our boat Monday. In talking to me she said, "How can I learn patience? How can I love them when they are unkind to me?"

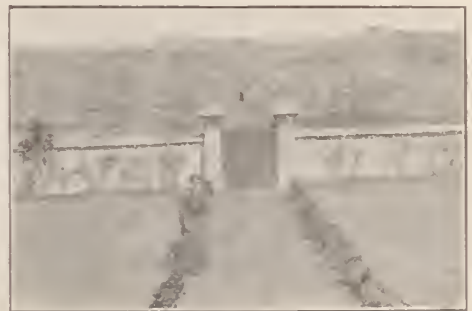
If we, and you, find it hard to keep from sinning, after generations of Christian forefathers, with all the helps of good preaching, good environment and with the ability to read our Bibles and all the helpful books that we have, is it strange that these baby Christians have a hard time? The leaders in the country churches are mostly unlearned men, themselves recently out of heathendom, and most of the people, even the men, cannot read. It often seems hopeless, but the "Foolishness of preaching" does tell, and even the few are worth all that it costs.

Friday, September 27th.

NOTES FROM SOOCHOW

MRS. H. C. DUBOSE.

THIS is the month which has heretofore been used in China for worshipping all the gods in Hades. The big idol processions have always, under the old regime, kept the people busy during most of this seventh moon, which is called September in our calendar. But since China became a Republic nothing is prepared for the idol processions, though the stocks and stones are still bowed down before, and incense and paper money is burned in their honor. This is the time when cholera rages, so it is no wonder that the people fear the gods of



View from Mr. Sydenstricker's front porch, Chinkiang, China. Mrs. J. C. Crenshaw in the foreground.

pestilence and wish to appease them in every way possible. The people are still in heathen darkness, not because they have not *heard*, but because they *will* not believe.

The little child of one of the native preachers died on Sabbath morning with cholera. A Christian service was held at the house, which was attended by many of the neighbors, who listened respectfully to the singing of the sweet hymns, "Safe in the arms of Jesus," "Around the throne of God in Heaven," and "In the Sweet By and By."

To-day, a little child of one of the neighbors died, but instead of the comforting Christian service, they had a Taoist priest come in, with chanting and bell-ringing to frighten the soul of the little one away. They were afraid the soul of the dear child they had so tenderly loved heretofore, would return and cause sickness in the family.

Such a contrast! Yet who can say that the two little souls were not received lovingly by the tender Shepherd who has said, "Suffer the children to come unto me, and forbid them not, for of such is the kingdom of Heaven."

The daily services at the chapel during the summer have been very encouraging, many have shown unusual interest. The Sabbath morning services and the Sabbath-school have both been well attended, many church members and inquirers walking five miles to attend.

Satan has taken no summer vacation at all. Instead, he has been very, very busy, causing all the large gatherings, whether of the men or the women, to assemble on the Sabbath, as "this is the

day of the week for no work, only pleasure." They do not call this "the worship Day" or "the Lord's Day," that would cause them to think of attending church; but they call it "Sin Gee"—"Star Day." Those who have thrown away their idols, he fills with infidelity, causing them to think. "This is a Republic now; I'm free to believe anything I please; therefore I shall only believe in *Self*, for I know *all else* is false and not to be trusted in." He is also stirring up some of the followers of Buddha to talk of rebuilding the big temple recently burned to the ground, with all of its idols. But it is a comfort to know that the Lord is stronger than Satan, and will cast him out when "His own time" comes. Good people, too, have been diligent during the hot season. Several new opium refuges have been opened by kind-hearted people where opium smokers are received in all their helpless wretchedness, and taken care of for a whole half month, without its costing the patient a cent, for the food, lodging, and medical treatment is all free. It makes one's heart bubble over with joy to think of such a thing. Temperance societies also are being started by the people, in which they pledge themselves to smoke no opium and drink no kind of intoxicant, not even to eat food in which brandy or wine has been put when preparing it. This Republic of China, like her sister Republic of America, lacks but one thing, that is, "to be born again," so that they may become one with Christ, daily read God's Word, have family prayers, and keep God's Day as He commands us to do.

Soochow, September 5th.

THE YEAR'S WORK AT KWAIFANFU

REV. HENRY M. WOODS, D. D.

WE RETURNED from our furlough in America in October, 1911, just as the excitement of the Revolution was beginning to rise high; a few weeks later Tsing-Kiang-pu was looted by the infamous "Thirteenth Regiment," and although it seemed for a while

as if our city must also fall, and that it would be necessary for the ladies and children, at least, to leave, a kind Providence enabled us to remain throughout the year at our station. Week after week the local conditions seemed critical, violence abounded in the neighborhood, and the

law seemed to have lost control, but fortunately, the danger passed away.

The regular preaching services of the station have been kept up without break all the year. The two regular services on Sabbath, the Sabbath-school and weekly prayer-meetings have been fairly attended; the attendance at the men's prayer-meeting slightly increased.

On account of fear of the soldiers who were quartered in considerable numbers in the temples of the city, the attendance of the women fell off very much from November to March. But the women's work was kept up regularly, a weekly prayer-meeting and Bible study class being held, and the homes were visited without interruption. Of this work the ladies of the station will report more particularly.

Considerable colporteurs work was done among the soldiers in barracks, and several thousand portions of Scripture, as well as tracts, were given away. We were everywhere treated with courtesy, and the gift of books seemed to be appreciated. In one temple near us about two hundred Hupeh soldiers, who had seen hard fighting at Wuchang, were quartered. A few days after we gave them Scriptures they were hurriedly summoned to Suchien to oppose the advance of Chang Heün, the redoubtable general who had escaped from Nanking. Within a few weeks some of these soldiers returned to Hwaian, saying that in the battle fought above Suchien they had been deserted by the men of the Thirteenth Regiment, and had lost more than half their number.

During the year I have worked very hard on literary work, completing the Commentary on Mencius, in two volumes, about 440 pages, octavo. No one who has not attempted such work can form any idea of its exacting nature. A careful textual criticism, the study of old standard commentaries, the weighing of divergent views, the sifting out what is valuable, and the addition of much new matter bearing on Christian truth, all require the most painstaking research. The definition of terms and comparison of synonyms alone is a laborious task, like the making of a dictionary. I feel very

much encouraged by the kind reception this work has met with. Words of appreciation from missionaries engaged in college and school work all over China show how much some such work was needed, and how the Commentary has in their judgment met the need, and I trust it may continue to be used by the Master to spread the knowledge of His truth among the rising generation of this land. The manager of the Christian Literature Society of Shanghai, which is publishing the Commentary, reports excellent sales, the profit of which all go to that Society.

During the spring and early summer considerable relief work was done among the famine stricken in the Hwaiian field. In company with leading Tungsz (elders) we arranged to open a refuge for women and children, and altogether 2,502 persons were cared for. The management of this work met with hearty commendation from the people of the city and neighborhood, and many lives were saved. Many young men of the city deserve great credit for the public spirit they showed in giving their services freely and constantly to help this work. I also arranged the building of two dykes in our western plain to protect the villages and crops from flood; these were successfully completed. Famine work was also done on some canals in the city, which was of great benefit in furnishing a larger supply of water in case of fire, and purer water for the poor people. During the year one Christian has been baptized and received into the communion of the church.

I deeply regret to record the death of one of our church members, Miss Li, which occurred during the latter part of July. I rejoice to testify to her earnest, intelligent Christian faith and beautiful character. She was diligent and constant in her attendance on all services and in her study of the Bible, and was ready for every good work, often contributing from her slender means more than we thought she should. She passed away peacefully, expressing her hope in the Saviour, and we may surely believe she has now received the crown of life.

During the year there passed away at Funing, now in Mr. White's field, a re-

markable character whom I had known for years, and to whom it was our privilege to minister at times. Old Mr. Wu had heard the gospel years ago, and had read Christian books diligently. As he was without the opportunity of regular instruction, his knowledge was necessarily imperfect, but I cannot but hope that he had the root of the matter in him, and a saving faith in Christ. He was known all through his section as a man of high character and integrity, and also as a staunch believer in Christianity, to the truth of which he constantly testified, all alone, against much opposition. He showed remarkable courage in this. Though a man of small means, he always extended a generous hospitality to us on our visits to his city, and was constantly with us talking about the Gospel. He wrote a good many tracts and booklets and poems in defence of Christianity, some of which I had published, to his great satisfaction, in the Shanghai church magazines. I shall never forget the old man's kind attentions to us. On one occasion after working hard all day in his

shop—he was then seventy years old—against my protest, he arose before daylight and escorted us out of the city. Taking his stand on a little arched bridge just outside the city gate, with his arms straight down by his side and his head raised,—the old orthodox Chinese way of “standing at attention,”—he stood till we were out of sight. I remember looking back when we were distant *two li* or so (two-thirds of a mile) and there the old man still stood motionless, his erect figure silhouetted against the reddening eastern sky. Dear old man, we trust he is now enjoying the “rest that remains for the people of God.”

I wish in closing, humbly to acknowledge the great cause we have for gratitude to our Heavenly Father for preserving us and our city amid the great dangers of the past year, for keeping us in peace in the midst of war and violence, of famine and pestilence. “Of Him, through Him, to Him are all things: to whom be glory forever and ever! Amen.”

Respectfully submitted,
HENRY M. WOODS.

NOTES FROM LUEBO

REV. C. L. CRANE.

THE work of the Mission has fallen on the shoulders of the few that are holding the fort until the arrival of the *Lapsley* with the new force. It will be a glad day for the Mission when these brethren actually set foot on Luebo soil. Coming as they did so unexpectedly, that is in such unexpected numbers, every one has had to make no small stir in order to prepare for their reception. One of the greatest problems has been the matter of transportation.

By an oversight in the contract with the British consul for the lease of the steamer during the dry season, we have not been able to get any means of bringing up the new crowd nor the barter goods needed in the magazine for paying the workmen on the Mission. But God has most wonderfully helped us at the time when the situation seemed desperate. We have taken only a step at the time until

some new path of escape might be shown us. When all of the cloth of the Mission was finished and there was none in the magazine with which to buy food or pay the workmen, we received the news that our agent at Leopoldville had sent up



Washday at Pantops, Luebo.

enough to stay the need for a while. Again, when this was gone or almost finished, one of the traders who owed the Mission a little money, sent twenty bales of cloth in payment of his debt. One of the great blessings of this Mission is to behold the answers to prayer that we are constantly receiving. God seems more real to us because we have so many evidences of His presence.

The McKees, who have been sent from one station to another in relieving conditions necessitated by the absence of older missionaries, have been sent to the new Station at Mutoto. They have accepted their many changes during their short stay here in the bravest missionary spirit, and have always seemed willing to be placed anywhere to fill up the gaps in the ranks. This gives us three missionaries at Mutoto, as Mr. Bedinger has been there since the completion of his and Dr. Morrison's trip in July. New houses will be erected for the missionaries, and the work of this station will soon be under full head.

We have at last secured the concession from the State for a station across the river from Luebo. A married couple will be placed at this point for the large number of natives that are in the employ of the State and Kassai Rubber Company. The great inconvenience, loss of time, and trouble that is now involved in sending some one across the river whenever we wish to hold services will be avoided when we succeed in placing our missionary there.

There is very strong probability of Luebo becoming the capital of the Kassai district of the Congo. Think what wonderful changes have been wrought here in the last twenty years! Truly the missionaries are the forerunners of civilization. In what was once the densest forest we

now see quite a large town of houses, huts, and warehouses. The State post will be enlarged to include two or three hundred more soldiers, about twenty more white officers, and the residence of the Commissaire, who is the highest official under the Governor. The Governor will shortly visit the post on a tour of inspection, and these changes will probably be made shortly after his visit. It is imperative now that we "lay ourselves out" in securing the natives for the true God before the evils of a new civilization, without the influence of Jesus Christ, have overwhelmed them. We note that even at this day, true to the theory that an inferior people adopt the worst things before the better in a "higher civilization," the natives are showing a great tendency to adopt the customs of men who are thoroughly godless.

The prospectors of a railway company from the lower Congo to Batanga are now settled temporarily at Luebo. This is one of the indications of the rapidity that characterizes the civilizing of Africa. No doubt, in the next ten years, by taking a short caravan journey or even by walking within a short distance of Luebo, the missionaries will be able to take the train connecting with the Cape of Cairo Railway at Elusabethville. What this will mean to those who need the rest of the Cape, and what it will mean to us who see the seriousness of the transportation problem is incalculable. But the most impressive thought is the fact that God is calling as never before for the "healing of Africa." May the day come when we shall see the Church taking hold of the problem of evangelization of Africa with the seriousness demanded by the movements in this continent.

Luebo, Africa, Sept. 9, 1912.

MONTENEGRO

They rose to where their sovran eagle sails,
They kept there faith, their freedom, on the
height,
Chaste, frugal, savage, arm'd by day and night
Against the Turk, whose inroad nowhere scales
Their headlong passes, but his footstep fails,
And red with blood the Crescent reels from
fight
Before their dauntless hundreds, in prone
flight.

By thousands down the crags and thro' the
vales.
O smallest among peoples! rough rock-throne
Of freedom! warriors beating back the swarm
Of Turkish Islam for five hundred years.
Great *Tsernogora! never since thine own
Black ridges drew the cloud and brake the
storm
Has breathed a race of mightier mountaineers.
—Alfred Tennyson.

*Turkish for Montenegro-Black Mountain.

SORE NEED OF A HOSPITAL

L. J. COPPEDGE, M. D.

THE need of a hospital at Luebo is impressed on every member of the Station daily.

Scarcely a day passes that I am not asked to perform a number of operations, which for lack of time and facilities, I must reluctantly turn away.

When an operation is performed, in most cases the patient returns to his unsanitary and, often, filthy dwelling, partakes of the coarsest and most indigestible food, and, contrary to all instructions, may exhibit his wound to sympathetic friends or allow interested relatives to apply native remedies. In this way any wound may become severely infected, and what otherwise would have proved of little consequence may cause a serious illness, or death itself.

The average native can be persuaded without difficulty to take medicine from his physician, but he has very little idea of the importance of taking medicine regularly, of securing the proper diet when sick, of drinking pure water, and keeping his premises in a thoroughly sanitary condition.

I have frequently found my patients shivering for hours through the chilling fog of the dry season, or trying to escape the cold by stopping up their huts so closely that no smoke could escape, and making a fire that burnt through the

night. Often, half a dozen people may sleep in a room only ten feet by six by eight, or even smaller.

Only a few days ago, a sick man, who was almost helpless, had his feet badly eaten at night by rats which he could only frighten off for a few minutes, his tormentors returning to their gruesome repast as soon as the victim closed his eyes in sleep. Three weeks ago a child died of tetanus from a wound which could not be kept clean during his residence at home.

A small hospital well suited to our needs would cost very little to maintain, and through this, our influence with both natives and Europeans would be widely extended. The recognition which the Government has already given to our medical work, shows that it is the one department of our Mission which is properly appreciated by all officials, irrespective of creed. This being the case, we cannot wonder that the raw savage is equally impressed when he sees his loved one snatched from the grasp of a painful and dangerous illness and returned to him from the grave. Then, as at no other time can his heart be touched and can he appreciate the love of a Saviour who gave Himself to save a sin-cursed and helpless humanity.

Luebo, Africa.

SHE HATH NOT DONE WHAT SHE COULD

A Vision—by E. H. A.

THE Angel of Death stood hovering over me. After a long and apparently useful Christian life, the end had come. My heart was still clinging to the earth and I was not yet ready to go, but there was no alternative, and with trembling heart and faltering feet I followed the angel into the dark valley.

In my extremity I cried unto the Lord and He heard me, as I was saying, "Yea, though I walk through the valley of the shadow of death, I will fear no evil for Thou art with me, Thy rod and Thy staff

they comfort me," and it was verified, and an invisible presence seemed beside me, and I felt the rod and staff put into my hands, and the shadows to flee away.

Soon we stood upon a high mountain and all the world was below. My eyes were now opened and I saw it was the Saviour who stood beside me. Just as I was about to fall down and worship a voice asked, "Hath she done what she could?"

And suddenly a great crowd stood below us and the voice answered, "These are

her witnesses, let them tell what she has done for their souls." In that crowd I saw everyone whom I had known in life, even the ones who had passed on were there, even from my babyhood; I could see my black mammy and the servants of our family, my playmates, my girlhood friends, my society friends, the tradespeople who had worked for me, my relatives who loved me, my neighbors who were friendly and unfriendly, not one seemed missing from the vast assembly, and each eye was fixed upon me.

My heart fainted within me when I saw their reproachful and sad looks, my own condemnation was there without words, and as each was called a sad shake of the head was their only answer, and I felt like calling the rocks and the hills to fall upon me.

But suddenly a little child said, "She gave me a cup of cold water in Thy name." My parents said, "She was an obedient and dutiful daughter." My children testified, "She raised us up in the nurture and admonition of the Lord." An old woman came forth and said, "She ministered to me and mine when we were sick and in trouble." An old man said, "She told me the plan of salvation." Some little orphan children said, "She clothed us when we were cold," and others said, "She gave us the Word of God;" and many kind words were given for me, but oh, how pitifully few were the testimonials in my favor, compared to the vast numbers present. The Master smiled at every kind word given for me and then said, sadly, "She hath not done what she could." I fell upon my knees and prayed, "O let me live longer to work more and to be more faithful."

Suddenly the scene was changed, and He showed me the great heathen world in their ignorance and degradation. With my opened eyes I saw them bowing down to idols of wood and stone; I saw them sacrificing their own children, I saw the cannibals at their human feasts, I saw the women in their slavery and misery, then I heard the Saviour say: I told you to "Go preach the Gospel to every creature, what have you done for these?"

There was no need to tell me the part for which I was responsible, for they seemed to know, and I had to face not only reproachful, but angry and revengeful looks; these savages were rising up in judgment to condemn me. They tore their flesh and wrung their hands as they screamed at me the words, "Why did you not come to give us the Bread of Life when you had it in abundance?" Their words were like daggers driven into my heart, but even that was easier to bear than to hear the Master say, "She hath not done what she could." Once more I fell upon my knees, and with tears and entreaties begged, "O let me live longer, and go to them, and send to them, and give to them."

Once more the scene is changed, and we look down upon the Church upon earth. With my clear vision I am able to read and see the hearts of men.

Oh, how many of those so-called Christians have a great line going through their hearts, on one side the image of the Saviour and on the other whatever is their besetting sin. For instance, many have the world printed large, and then the Saviour's image is very, very small, but most hideous of all is the big dollar mark on one side which nearly obscures all else; this root of all evil requires the whole heart; some were chasing pleasures of dress and cards and society; and many showed these divided hearts, and the Saviour's face, as He gazed upon them, was like unto another crucifixion.

But a great battle was going on, the Church was fighting sin and wickedness under Satan's banner, but only those with the undivided hearts and who had on the whole armor of God were deemed worthy to take part, and others were only stragglers and deserters. I recognized many who were near and dear to me in the thickest of the fight and their courage and valor seemed to come from some unseen power; then I saw and understood the order to us in the rear "to pray without ceasing," and once more my conscience convicted me of sin and failure, as I heard the Master say, "She hath not done what she could." Again I entreated, "O

let me live longer that I may pray and do my part in the fight."

I was awakened by the sobs of my children, and as I opened my eyes and looked at them they said, "Oh, mother, we thought we had lost you."

"Yes," I answered, "I was nearly lost, but I have awakened from the sleep of sloth and indifference; I have arisen from a spiritual death, and Christ shall give me light."

THE MILLION DOLLAR CAMPAIGN FOR FOREIGN MISSIONS IN THE CHRISTIAN CHURCH

AT THE International Convention of the Christian Church, recently held in Louisville, Ky., a whole day was given to the consideration of their Foreign Mission work. One of the most interesting of the addresses, among the many stirring reports of success on the field, was that of the campaign for a million dollars for their Foreign Mission work. Mr. A. E. Corey, a missionary to China, told the thrilling story of its inception, its success, and practical completion, all due to prayer. He said that one of the missionaries in China was taken seriously sick with typhoid fever. God spared his life, and during his convalescence, two words were constantly before his mind's eye, OPPORTUNITY—NEED. These could not be forgotten. Finally he told his fellow-workers that they must ask for \$200,000 for their work in China. Mr. Corey said when he spoke of that large amount for China alone, he thought the typhoid fever must have affected his brain. But they began to pray about it.

They kept praying for four months, and as they were praying, word came that a woman living in Beatrice, Nebraska, had given \$6,000 for a Bible School for China. This encouraged them mightily.

Difficulty after difficulty was removed. Finally Mr. Corey was appointed to come to America to secure \$500,000 for all the fields. The first ones he spoke to of it said, "It's not enough." He went to one man and told him of the needs, the man said, "I'll not give you a dollar on a half million dollar campaign, but if you will raise it to a million dollars, I will give you a thousand dollars." A hundred business men to whom the question was put, said: "Make it a million dollars."

Before the campaign was fairly launched, conference was held with other societies, which had been doing great things. The Young Men's Christian Association having raised more than \$2,000,000; the Canadian Methodists more than \$1,500,000; the Congregationalists, \$2,000,000, and other societies large sums. In conference with these societies, all of them urged that it be not a conference and campaign for buildings alone, but that in addition missionaries, native workers, funds for maintenance be included. It was finally decided to undertake a million dollar task for God. This to be over and above every other gift to local, state, or national organization, each giver pledging that this in no way should affect any other contribution. There were plain evidences of answered prayer.

The report of this campaign says: "Last November this movement began to be presented in various cities. Up to the present time it can be confidently stated that some \$700,000 has been assured besides a much larger sum having been idealized in various centers. Our most important business men, in some sixty centers, have been gotten together, and all have responded most enthusiastically to this call. The movement has emphasized the following points: That it could not succeed unless there was vital and constant prayer; that the Christian Church was in a position to influence the world mightily for God, and that this was the hour of opportunity. The movement was born in prayer. At noontide, in hundreds of homes, and in many lands, it is being sustained in prayer, and because of this it is confidently believed that it will succeed."

DO YOU KNOW?

Questions on the Foreign Mission Department

1. Who had a surprise party?
2. What our Graybill Memorial School needs?
3. Why there was rejoicing in Korea?
4. Where the "No-Husband-ites" originated?
5. What the Kobe Theological Seminary is doing?
6. What happened to the Japanese burglar?
7. What Satan has been busy about in Soochow?
8. What romance ended happily on the 26th of October?
9. What evidence has our mission that the Kassai Rubber Company has "turned over a new leaf"?
10. How the needs of our Congo work were met?
11. Who Mr. Uemura Masahisa is?
12. Anything about an afternoon party?
13. What changed the condition of an insane girl in China?

FOREIGN MISSION PROGRAMS FOR JANUARY

ARRANGED BY MISS MARGARET McNALLY.

TOPIC—CHINA.

SENIOR.

Theme—Consecration.

Scripture Reading—Romans 12.

Hymn—"More Holiness Give Me."

Prayers—(a) For a reconsecration of life and purpose.

(b) For the purity of the home church.

(c) For the conversion of China.

(d) For the new leaders of China.

(e) That our church would meet her obligation spiritually and financially.

(f) For an outpouring of the Holy Spirit.

Solo—Selected.

Reading—Daisy Chalus.

Topical—The Cause of the Chinese Revolution.

The Revolution.

Leaders of New China.

The Place of Christian Missions.

The Church's Opportunity.

Summary.

Prayer.

Hymn—"Take My Life," etc.

Minutes.

Roll Call—Answer with a verse on "Consecration."

Business.

Close with the 67 Psalm in concert.

SUGGESTIONS.

For the devotional service, let there be a chain of prayer. Fifteen minutes could be used, for a real consecration meeting.

Appoint a reporter to give the recent news from the field.

Dr. Headland's, "China's New Day," will furnish material for a fuller discussion of the topics on the program.

Make special prayer for the Foreign Mission debt, which will not decrease, unless the Church comes at once to the help of the committee.

TOPIC—CHINA.

JUNIOR.

Scripture Reading—Isaiah 9: 2-7.

Song—"China." (Sung to the tune "America.")

This song was written by a Chinese in San Francisco, and proposed as China's national hymn):

"God bless our native land,
Her strength and glory stand
Ever in Thee.

Her faith and laws be pure,
Independence secure
May China long endure,
By Christ made free.

"God smile upon our land,
And countless as the sands
Her blessings be.
Arise, O Lord, Most High,
And call her children nigh,
Till heart and will reply,
'Glory to Thee.'"

Prayer.

Minutes.

Roll Call—Answer with a verse on "Duty."

Business.

Song—Selected.

*Questions—*1. What is the meaning of Peking and Nanking? 2. How many provinces has China? How are they governed? 3. What are the products of China? 4. Where did the Chinese come from? 5. Tell what you can about the Great Wall? 6. How did Chin Shih-huang treat the scholars? 7. Who saved the "Five Classics"? 8. How do the Chinese treat the babies when they die? 9. How do the poor children live? 10. Describe Confucianism. For whom is it? 11. What does Confucianism have for women, boys and girls? 12. What could you suggest would provide for China's need?

NEWS ITEMS FROM CHINA.

Story—Who will Open the Door for Ling Te?

Recitation—China.

Close with the Lord's Prayer in concert.

SUGGESTIONS.

It would be well for the leader, or some member of the band, who writes well, to copy the song, and give to the children before the meeting, so that they can learn it and sing with as much enthusiasm, as they usually sing "America."

Should the leader care for more questions, or other items of interest on China, Dr. Headland's "The Young China Hunters" will be found most helpful.

We trust that the children will "resolve" to make the coming year the "best ever" in the history of their bands. I wonder if you have ever tried signing a pledge for attendance, and for gifts? Try it.

FOREIGN MISSION COMMITTEE NOTES

THE Executive Committee of Foreign Missions met in regularly monthly session on November 8th.

Rev. G. W. Butler of the North Brazil Mission was present and told the Committee of the immense work devolved upon our Mission in that field, and of the discouragement of the Mission in view of the fact that no material equipment had ever been provided for the work by the Committee. He made an earnest plea for a girls' school building and hospital building at Pernambuco, and for a hospital building at Manaos on the Amazon River, to be given to the Mission at the earliest possible date.

Rev. C. N. Caldwell of the North Kiangsu Mission, and Rev. Lacy I. Moffett of the Mid-China Mission were present, and addressed the Committee with reference to the joint equipment fund of the two Missions, to be provided within the next three years.

The sub-committee on Japan and Korea made the following report, based on Dr. Chester's report of the conference held in New York on the Korean situation on October 11th. The detailed report of this conference is published in this number of THE MISSIONARY SURVEY. The sub-committee's report is as follows:

"The Executive Committee has heard with interest the report of the Special Conference on Korea held in New York on October 11th.

The findings of the conference commend themselves to us as reasonable and wise. The Executive Committee expresses its readiness to co-operate with the other Boards and Societies having work in Korea in meeting the necessary expense of employing the best available legal counsel to represent the accused Koreans before the Court of Appeal.

The Committee also believes that the occasion is one that calls for sending to

Japan and Korea a deputation of representatives of the Boards and of such influential Christian laymen as might be secured for this service, and if such a deputation is sent the Committee will use its best efforts to furnish a suitable representative for this purpose.

On motion, the following resolution was adopted:

Resolved, That no steps be taken by representatives of the Committee until the financial situation is relieved, looking towards the raising of money for sending out new missionaries or equipment, but that all the time, thought, and work of those who are working under the direction of the Committee be given to the raising of money to meet our current expenses."

A letter was received from Rev. C. R. Hemphill, D. D., stating that on account of the pressure of his duties as President of the Theological Seminary, he had found it impossible to attend regularly the meetings of the Committee, and asking that for that reason he be permitted to resign. The Secretary was instructed to write Dr. Hemphill expressing the Committee's grateful appreciation of his long and valuable services and of the profound regret with which, for the reasons assigned, his resignation was accepted.

The Committee on Policy and Methods was instructed to nominate a successor to Dr. Hemphill at our next meeting.

Mr. and Mrs. J. M. Wilson, missionaries under appointment to China were present and were authorized by the Committee to make arrangements to sail during the month of November. Mr. and Mrs. Wilson are to be supported by the church of Spartanburg, S. C., and by the Second church of Louisville, Ky., of which Mrs. Wilson is a member.

The Committee adjourned to meet on Tuesday, December 10th.

S. H. CHESTER, *Secretary*.



INTERCESSION, THE HIGHEST SERVICE

THE sovereign summons to men is the summons to prayer. It is a call to use the great unused human resource of power. It is a call to every man to walk with the tread of a giant "an open but unfrequented path to immortality." Other lesser calls must die out in us if the present spiritual world crisis is to be met. Practical men of business say that this is the work of the minister or missionary, but Christ's call to prayer was not limited to any group of individuals or to a special section of the Church. The men of our time are discovering that they have a wealth of talent of which they did not dream—to bring things to pass by prayer. Intercession has ever been what Arthur Smith calls "The deeply buried talent."

Let us in the beginning frankly face the fact that there is no call which involves more of unwithholding consecration than the life of intercession. There is no service which demands so much of a man, which digs down so deep into his life, which floods with such a searching light all the methods and principles by which men govern their lives.

On the other hand let it not be forgotten that there is no human means of releasing such measureless forces among mankind. This involves not simply a prayer for ourselves in a few hurried sen-



Rev. and Mrs. C. H. Pratt and two children, recently entered upon their work in Korea. They will be located at the new station, Soonchun.

tences at night, when too tired to remember what has been prayed for when the words have been said, not a few fragments of time given to this most important occupation, but prayer, central in life, having a clear space in which to live and breathe and yet not confined to times and seasons but mingling with the whole of life.—*Men and Missions.*

Rest is not quitting
The busy career;
Rest is the fitting
Of self to its sphere.

'Tis the brook's motion,
Clear without strife,
Fleeing to ocean
After its life.

'Tis loving and serving
The highest and best;
'Tis onward, unswerving—
And that is true rest.

JOHN SULLIVAN DWIGHT.



PUBLICATION AND SABBATH SCHOOL EXTENSION

Branch Department at
Texarkana, Ark.-Texas

PUBLISHING HOUSE:
212-214 North Sixth St.
Richmond, Va.

BANNER WINNERS

There is shown here a list of the Sabbath-Schools receiving the Presbyterian Banners for the year 1912 offered by the Publication Committee for the largest offering per member for the cause of Sabbath-School Extension.

These schools are entitled to hearty congratulations, and the handsome banners will be a reminder for a year that they have made a generous offering for a most worthy cause.

At the same time it must again be emphasized that hundreds of other schools have made offerings which represent as keen an interest and probably greater sacrifice, when financial ability is considered, than the successful contestants, and for all such offerings the Publication Committee is profoundly grateful.

BANNER SCHOOLS FOR 1912

SYNOD OF ALABAMA,

Presbytery

Central,	Salem, Tuscaloosa.
East,	Roanoke.
Mobile,	Jackson.
North,	Courtland.
Tuscaloosa,	Uniontown.

SYNOD OF ARKANSAS.

Presbytery

Arkansas,	Marianna.
Ouachita,	Camden, 1st.
Pine Bluff,	Pine Bluff, 2nd.
Washburn,	Fayetteville, 1st.

SYNOD OF FLORIDA.

Presbytery

Florida,	Quincy.
St. Johns,	Lakeland, 1st.
Suwanee,	McIntosh.

SYNOD OF GEORGIA.

Presbytery

Athens,	Elberton.
Atlanta,	Ga. Ave.
Augusta,	Waynesboro.
Cherokee,	Marietta, 1st.
Macon,	Thomasville.
Savannah,	Flemington.

SYNOD OF KENTUCKY.

Presbytery

Ebenezer,	Bayless Mem., Grayson.
Louisville,	Elizabethtown.
Muhlenburg,	Westminster, Hopkinsville.
Paducah,	Marion, 1st.
Transylvania,	Pleasant Grove.
West Lexington,	Troy, Wilmore.

SYNOD OF LOUISIANA.

Presbytery

Louisiana,	Crowley.
New Orleans,	Ponchatoula.
Red River,	Belcher.

SYNOD OF MISSISSIPPI.

Presbytery

Central,	Goodman.
E. Mississippi,	Pontotoc.
Ethel,	Fair View (B), Byhalia.
Meridian,	Meridian, 2nd.
Mississippi,	Magnolia.
N. Mississippi,	Sardis.

SYNOD OF MISSOURI.

Presbytery

Lafayette,	Lee's Summit, 1st.
Missouri,	Benton City.
Palmyra,	South Fork.
Potosi,	Jackson, 1st.
St. Louis,	Dardenne.
Upper Missouri,	Trinity.

SYNOD OF NORTH CAROLINA.

<i>Presbytery</i>	
Asheville,	Franklin.
Albemarle,	Olivet.
Concord,	Newton.
Fayetteville,	Highland, Fayetteville.
Kings Mountain,	Lowell.
Mecklenburg,	Charlotte, 1st.
Orange,	Winston, 1st.
Wilmington,	Clarkon.

SYNOD OF OKLAHOMA.

<i>Presbytery</i>	
Durant,	Mahota Mem.
Indian.	New Bennington.
Magnum,	Central, Oklahoma City.

SYNOD OF SOUTH CAROLINA.

<i>Presbytery</i>	
Bethel.	Edenzer, Rock Hill.
Charleston.	Stoney Creek.
Enoree,	Nazareth.
Harmony,	McGill Mem.
Pee Dee,	Blenheim
Piedmont,	Broadway.
S. Carolina.	Greenwood.

SYNOD OF TENNESSEE.

<i>Presbytery</i>	
Columbia,	Columbia, 1st.
Holstein,	Cold Spring, Bristol.
Knoxville,	Sweetwater.
Memphis,	Mt. Carmel.
Nashville,	Cripple Creek.
W. District,	Salttillo.

SYNOD OF TEXAS.

<i>Presbytery</i>	
Brazos,	Pierce.
Brownwood,	Coleman, 1st.
C. Texas,	Waco, 1st.
Ciseo,	Carbon.
Dallas,	Dallas, 1st.
E. Texas,	Palestine, 1st.
El Paso,	Toyah.
Ft. Worth,	Broadway.
Panhandle,	Quanah.
Paris,	Bethesda.
W. Texas,	Lockhart.

SYNOD OF VIRGINIA.

<i>Presbytery</i>	
Abingdon,	Galax.
E. Hanover,	Tabb Street.
Greenbrier,	Liberty.
Kanawha,	Pt. Pleasant.
Lexington,	Bethel,
Montgomery,	White House, Shawsville.
Norfolk,	Norfolk, 2nd.
Potomac,	Rockville.
Roanoke,	Bluestone.
W. Hanover,	Guinea, Farmville.
Winchester,	Moorefield.

MISSIONARIES OF THE PRESBYTERIAN CHURCH, U. S.

AFRICA—CONGO MISSION. [34]	ALTO JEQUITIBA. 1900.	PERNAMBUCO. 1873.
IBANCHE. 1897.	Mrs. Kate B. Cowan.	Miss Eliza M. Reed.
Rev. and Mrs. J. McC. Sieg.	W. BRAZIL MISSION. [10]	Miss Margaret Douglas.
Rev. and Mrs. A. L. Edmiston (c).	ITU. 1909.	Miss Edmondia R. Martin.
Rev. and Mrs. A. A. Rochester (c).	Rev. and Mrs. Jas. P. Smith.	CANHOTINH0.
LUEBO. 1891.	BRAGANCA. 1869.	Dr. G. W. Butler.
Rev. W. M. Morrison.	Rev. and Mrs. Gaston Boyle.	Mrs. G. W. Butler.
Rev. and Mrs. Motte Martin.	CAMPINAS. 1907.	NATAL.
Dr. and Mrs. L. J. Coppedge.	*Rev. and Mrs. J. R. Smith.	Rev. and Mrs. W. C. Porter.
Rev. and Mrs. L. A. DeYampert (c).	ITAPETINGA.	MID-CHINA MISSION. [72]
Miss Maria Fearing (c).	Rev. and Mrs. R. D. Daffin.	TUNGHIANG. 1904.
Rev. and Mrs. C. L. Crane.	SAO PAULO.	*Rev. and Mrs. J. Y. McGinnis.
Mr. T. J. Arnold.	Rev. and Mrs. J. P. Smith.	Rev. and Mrs. H. Maxey Smith.
MUTOLO (New African Station).	DESCALVADO. 1908.	Miss R. Elinore Lynch.
Rev. and Mrs. Geo. T. McKee.	Rev. and Mrs. Alva Hardie.	Miss Kittle McMullen.
Rev. Robt. D. Bedinger.	N. BRAZIL MISSION. [11]	HANGCHOW. 1867.
E. BRAZIL MISSION. [14]	FORTALEZA. 1882.	Rev. and Mrs. J. L. Stuart, Sr.
LAVRAS. 1893.	*Mrs. R. P. Baird,	Miss E. B. French.
Rev. and Mrs. S. R. Gammon.	Fredericksburg, Va.	Miss Emma Boardman.
Miss Charlotte Kemper.	GARANHUNS. 1895.	Miss Msry S. Mathews.
Miss Ruth See.	Rev. and Mrs. G. E. Henderlite.	*Rev. and Mrs. George Hudson.
Mr. and Mrs. A. F. Shaw.	Rev. and Mrs. W. M. Thompson.	Miss Venie J. Lee, M. D.
Mrs. D. G. Armstrong.		Rev. and Mrs. Warren H. Stuart.
Rev. H. S. Allyn, M. D.		Miss Annie E. V. Wilson.
Mrs. H. S. Allyn.		Miss Rebecca E. Wilson.
Mr. and Mrs. C. C. Knight.		Rev. and Mrs. R. J. McMullen.
Mr. and Mrs. B. H. Hunnicutt.		
Miss R. Caroline Kilgore.		

MISSIONARIES—Continued

- SHANGHAI.
Rev. and Mrs. S. I. Woodbridge.
- KASHING. 1895.
*Rev. and Mrs. W. H. Hndson.
Dr. and Mrs. W. H. Venable.
Rev. and Mrs. J. M. Blain.
Miss Ellaheth Talhot.
*Rev. and Mrs. H. B. Vanvalkenburgh.
Mr. and Mrs. Lowry Davis.
Miss Irene Hawkins.
Miss Mildred Watkins.
Dr. and Mrs. A. C. Hutcheson.
Miss Ellaheth Corriher.
- KIANGYIN. 1895.
*Rev. and Mrs. L. I. Moffett.
Rev. and Mrs. Lacy L. Little.
*Dr. and Mrs. Geo. C. Worth.
Mr. and Mrs. Andrew Allison.
Miss Rida Jourrolman.
Mrs. Anna McG. Skyes.
Miss Ida M. Albaugh.
Miss Carrie L. Moffett.
- NANKING.
Rev. and Mrs. J. L. Stuart, Jr.
Dr. and Mrs. R. T. Shields.
Rev. and Mrs. P. F. Price.
Rev. C. H. Smith.
- SOOCHOW. 1872.
Mrs. H. C. DuBose.
Rev. J. W. Davis.
Dr. and Mrs. J. R. Wilkinson.
Dr. and Mrs. J. P. Mooney.
Miss S. E. Fleming.
*Miss Addie M. Sloan.
*Miss Gertrude Sloan.
*Mrs. M. P. McCormick.
Rev. and Mrs. P. C. DuBose.
Rev. R. A. Haden.
*Mrs. R. A. Haden.
Miss Lillian C. Wells.
- NORTH KIANGSU MISSION. [60]
CHINKIANG. 1883.
Rev. and Mrs. A. Sydenstricker.
*Rev. and Mrs. J. W. Paxton.
*Rev. and Mrs. D. W. Richardson.
Rev. and Mrs. J. C. Crenshaw.
Rev. and Mrs. O. V. Armstrong.
- TAICHOW. 1908.
*Rev. and Mrs. C. N. Caldwell.
- HSHUOHU-FU. 1897.
Rev. Mark B. Grier.
Mrs. Mark B. Grier, M. D.
*Dr. and Mrs. A. A. McFayden.
*Rev. and Mrs. Thomas B. Grafton.
Rev. and Mrs. Geo. P. Stevens.
Rev. F. A. Brown.
Miss Charlotte Thompson.
- HIWAIANFU. 1904.
Rev. and Mrs. H. M. Woods.
Miss Josephine Woods.
Rev. O. F. Yates.
Dr. and Mrs. Wm. Malcolm.
- YENCHENG. 1909.
Rev. and Mrs. H. W. White.
Rev. and Mrs. C. F. Hancock.
*Dr. E. M. Stephenson.
Miss Esther H. Morton.
- SUCHIEN. 1893.
Dr. and Mrs. J. W. Bradley.
Rev. B. C. Patterson.
- Mrs. B. C. Patterson, M. D.
Rev. and Mrs. W. F. Junkin.
Mr. H. W. McCutchan.
Miss Mada McCutchan.
Miss M. M. Johnston.
Miss B. McRobert.
- TSING-KIANG-FU. 1887.
Rev. and Mrs. J. R. Graham, Jr.
Dr. and Mrs. James B. Woods.
Rev. and Mrs. A. A. Talbot.
Miss Jessie D. Hall.
Miss Ellen Baskerville.
Miss Sallie M. Lacy.
Miss Nellie Sprunt.
Rev. Lyle M. Moffett.
- HAICHOW. 1908.
Rev. and Mrs. J. W. Vinson.
L. S. Morgan, M. D.
Mrs. L. S. Morgan, M. D.
Rev. and Mrs. A. D. Rice.
- CUBA MISSION. [10]
CARDENAS. 1899.
Mrs. J. G. Hall.
Rev. and Mrs. R. L. Wharton.
Miss M. E. Craig.
Mr. and Mrs. E. R. Sims.
- CAIBARIEN. 1891.
Miss Edith McC. Houston.
Miss Mary Alexander.
- PLACETAS. 1909.
Rev. and Mrs. H. F. Beatty.
- JAPAN MISSION. [35]
KOBE. 1890.
Rev. and Mrs. S. P. Fulton.
Rev. and Mrs. H. W. Myers.
Rev. and Mrs. W. McS. Buchanan.
- KOCHI. 1885.
Rev. and Mrs. W. B. McIlwaine.
Rev. and Mrs. H. H. Munroe.
Miss Estelle Lumpkin.
Miss Annie H. Dowd.
Miss Sala Evans.
- NAGOYA. 1867.
Rev. and *Mrs. W. C. Buchanan.
Miss Charlotte Thompson.
Miss Lella G. Kirtland.
*Rev. and Mrs. R. E. McAlpine.
- SUSAKI. 1898.
*Rev. and Mrs. J. W. Moore.
- TAKAMATSU. 1898.
*Rev. and Mrs. S. M. Erickson.
Rev. and Mrs. A. P. Hassell.
Miss M. J. Atkinson.
- TOKUSHIMA. 1889.
Rev. and Mrs. C. A. Logan.
Miss Lillian W. Curd.
Rev. and Mrs. H. C. Ostrom.
- TOTOHASHI. 1902.
Rev. and Mrs. C. K. Cumming.
- OKAZAKI. 1912.
Miss Florence Patton.
Miss Annie V. Patton.
- KOREA MISSION. [68]
CHUNJU. 1896.
Rev. and Mrs. L. B. Tate.
Miss Mattie S. Tate.
Dr. and Mrs. T. H. Daniel.
- Rev. and Mrs. L. O. McCutchen.
Miss Sadie Buckland.
Rev. and Mrs. W. M. Clark.
Rev. and Mrs. W. D. Reynolds.
Miss Susanne A. Colton.
Rev. S. D. Winn.
Miss Emily Winn.
Miss E. E. Kestler.
- KUNSAN. 1896.
Rev. and Mrs. Wm. F. Bull.
Miss Julia Dysart.
Miss Anna M. Bedinger.
Mr. and Mrs. W. A. Venable.
Dr. and Mrs. J. B. Patterson.
Rev. and Mrs. J. K. Parker.
- KWANGJU. 1898.
*Rev. and Mrs. Eugene Bell.
Rev. S. K. Dodson.
Miss Mary L. Dodson.
*Mrs. C. C. Owen.
Rev. and Mrs. L. T. Newland.
Miss Ella Graham.
Dr. and Mrs. R. M. Willson.
Miss Anna McQueen.
Rev. and Mrs. J. V. N. Talmage.
Rev. and Mrs. Robert Knox.
Mr. and Mrs. M. L. Swinehart.
Mr. William P. Parker.
- MOKPO. 1898.
Rev. and Mrs. H. D. McCalle.
Miss Julia Martin.
*Rev. and Mrs. W. B. Harrison.
Rev. and Mrs. J. S. Nisbet.
Dr. and Mrs. M. C. Harding.
Miss Ada McMurry.
Miss Elsie J. Shepping.
Miss Lillie O. Lathrop.
- SOONCHUN. 1913
Rev. and Mrs. J. F. Preston.
Rev. and Mrs. R. T. Colt.
Miss Meta L. Biggar.
Mr. and Mrs. F. M. Eversole.
Miss Lavalette Dupuy.
Miss Anna L. Greer.
Rev. and Mrs. C. H. Pratt.
Dr. and Mrs. H. L. Timmons.
- MEXICO MISSION. [12]
LINABES. 1887.
Rev. and Mrs. H. L. Ross.
Mrs. A. T. Graybill.
- MATAMOROS. 1874.
Miss Alice J. McClelland.
- SAN BONITA, TEXAS.
Miss Anne E. Dysart.
- BROWNSVILLE, TEXAS.
Rev. and Mrs. W. A. Ross.
- MONTEMORELOS. 1884.
Mr. and Mrs. R. C. Morrow.
- C. VICTORIA. 1880.
Miss E. V. Lee.
- TULA. 1912.
Rev. and Mrs. J. O. Shelby.
- UNASSIGNED LIST. [2]
AFRICA.
Mr. W. L. Hillhouse.
Rev. and Mrs. A. C. McKimmon.
Mr. T. C. Vinson.

MISSIONARIES—Continued

Rev. and Mrs. H. M. Washburn. Mr. Pinner Smith. Rev. and Mrs. J. C. McQueen. Mr. S. H. Wilds. Rev. and Mrs. J. W. Allen. Rev. and Mrs. S. G. Stevens.	RETIRED LIST, [17]	JAPAN. Miss C. E. Stirling. Mrs. L. R. Price.
	AFRICA. Dr. J. G. Pritchard.	KOREA. Mrs. W. M. Junkin. Rev. and Mrs. A. M. Earle. Dr. W. H. Forsythe. Miss Jean Forsythe.
	BRAZIL. Mrs. L. V. Rodrigues Mrs. R. P. Baird	
KOREA. Mr. Wm. A. Linton. Miss Lillian Austin. Dr. and Mrs. R. S. Leadington. Rev. and Mrs. P. B. Hill.	CHINA. Rev. G. W. Hunter, P. M. S. Miss M. D. Roe	Missions, 10. Occupied Stations, 52. Missionaries, 363.
	CUBA. Rev. and Mrs. F. H. Warfield Miss Janet H. Houston Rev. and Mrs. J. T. Hall	*On furlough, or in United States. Dates opposite names of stations in dicate year stations were opened For postoffice address, etc., see below
Rev. and Mrs. Thos. L. Harnsberger Mr. and Mrs. J. M. Wilson.		

STATIONS, POSTOFFICE ADDRESSES.

AFRICA.—For Ibancho, Luebo and Mutoto—"Luebo, Congo Buge, Africa, via Antwerp."
E. BRAZIL.—For Lavras—"Lavras, Estado de Minas Geraca, Brazil." For Alto Jequitiba—"Alto Jequitiba, Estado de Minas Geraca, Brazil."
W. BRAZIL.—For Campinas—"Campinas, Estado de Sao Paulo, Brazil." For Descalvado—"Descalvado Estado de Sao Paulo, Brazil." For Braganca—"Braganca, Estado de Sao Paulo, Brazil." For Itapetininga—"Estado de Sao Paulo, Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil."
N. BRAZIL.—For Canhotinho—"Canhotinho E. de Pernambuco, Brazil." For Fortaleza—"Fortaleza, Estado de Ceara, Brazil." For Garanhuns—"Garanhuns, E. de Pernambuco, Brazil." For Natal—"Natal, Rio Grande de Norte, Brazil." For Pernambuco—"Recife, E. de Pernambuco, Brazil."
CHINA.—MID-CHINA MISSION.—For Tunghiang—"Care Southern Presbyterian Mission, Tunghiang, via Shanghai, China." For Hangchow—"Care Southern Presbyterian Mission, Hangchow, China." For Shanghai—"Care Southern Presbyterian Mission, Shanghai, China." For Kasling—"Care Southern Presbyterian Mission, Kasling, via Shanghai, China." For Kiangyiu—"Kiangyiu, via Shanghai, China." For Nanking—"Care Southern Presbyterian Mission, Nanking, China." For Soochow—"Care Southern Presbyterian Mission, Soochow, China." NORTH KIANGSU MISSION: For Chinkiang—"Care Southern Presbyterian Mission, Chirkiang, China." For Taichow—"Care Southern Presbyterian Mission, Taichow, via Chinkiang, China." For Hsuehchou-fu—"Care Southern Presbyterian Mission, Hsuehchou-fu, via Chinkiang, China." For Hwaianfufu—"Care Southern Presbyterian Mission, Hwaianfufu, via Chinkiang, China." For Suchien—"Care Southern Presbyterian Mission, Suchien, via Chinkiang, China." For Tsing-Kiang-Pu—"Care Southern Presbyterian Mission, Tsing-Kiang-Pu, via Chinkiang, China." For Hainchow—"Care Southern Presbyterian Mission, Hainchow, China." For Yencheng—"Care Southern Presbyterian Mission, Yencheng, Kiangsu, China."
CUBA.—For Cardenas—"Cardenas, Cuba." For Calbarien—"Calbarien, Cuba." For Camajuan—"Camajuan, Cuba." For Placetas—"Placetas, Cuba."
JAPAN.—For Kobe—"Kobe, Setzu Province, Japan." For Kochi—"Kochi, Tosa Province, Japan." For Nagoya—"Nagoya, Owari Province, Japan." For Susaki—"Susaki, Tosa Province, Japan." For Takamatsu—"Takamatsu, Sanuki Province, Japan." For Tokushima—"Tokushima, Awa Province, Japan." For Toyohashi—"Toyohashi, Mikawa Province, Japan."
KOREA.—For Chunju—"Chunju, Korea, Asia." For Kusan—"Kusan, Korea, Asia." For Kwangju—"Kwangju, Korea, Asia." For Mokpo—"Mokpo, Korea, Asia." For Seoul—"Seoul, Korea, Asia."
MEXICO MISSION.—For Linares—"Linares, Nuevo Leon, Mexico." For Matamoros—"Matamoros, Tamaulipas, Mexico." For Montemorelos—"Montemorelos, Nuevo Leon, Mexico." For C. Victoria—"C. Victoria, Tamaulipas, Mexico." For Tula—"Tula, Tamaulipas, Mexico."
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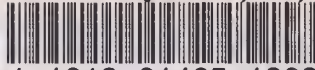
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